



"THE CONSECRATED COBBLER." See pages 1 and 240.

THE STORY
OF
BAPTIST MISSIONS
IN FOREIGN LANDS,

FROM THE TIME OF GAREY TO THE PRESENT DATE.

By REV. G. WINFRED HERVEY, M. A.

With an Introduction

By REV. A. H. BURLINGHAM, D. D.



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PREFACE.

The want of a history of our foreign missions has of late been felt, and occasionally expressed. In attempting to supply this want we have made the work as comprehensive as possible, including all Baptist foreign missions, as well British as American, and embracing every period, from the earliest date to the present time. The more recent operations here described are, for the most part, of great general interest, but it is now too soon to form a just estimate of their historical value. "Truth is the daughter of Time."

We have thought best to consult the wants of the many rather than of the few. And hence incidents which may be regarded as beneath the dignity of history find a welcome place in the simple and familiar annals of our own missionaries. Still, the most advanced student of missions will perhaps observe that we have not refused to solve any difficult problem or to answer any living question that belongs to our subject.

Any history of this kind, we are well aware, is exposed to the charge of narrowness of views, and especially of making too much of baptism. This ordinance, we shall again be told, is only a form. Yes, it is a form, and so is the pond lily: it appears to be a flower that lives and floats on the surface of the water; but its stem and roots lay hold on the soil beneath, on vast telluric influences and on the mysterious life of the whole vegetable world. In like manner, as this volume abundantly proves, true baptism is vitally and fixedly connected with the power of Christ's resurrection, with universal obedience, the Great Commission and the conversion of all nations.

But while the writer is required to limit his survey to Baptist foreign missions, he is not blind to the achievements of missionaries of other names. So far from it, he has derived strength and courage from the thought that, however humble his own services, he nevertheless belongs to that great army of missionaries whose conquests and triumphs the morning ever sees in advance, as she runs her career around the world.

Our grateful acknowledgments are due to E. B. Underhill, Esq., LL. D., Honorary Secretary of the Baptist Missionary Society, of London; to A. H. Baynes, Esq., LL. D., General Secretary of the same society; to the Rev. J. N. Murdock, D. D., Corresponding Secretary of the American Baptist Missionary Union, of Boston; to the Rev. H. A. Tupper, D. D., author of the admirable History of the Foreign Missions of the Southern Baptist Convention and Corresponding Secretary of the foreign work of the Convention; to Professor William Gammell, the elegant author of the History of the earlier periods of the Baptist foreign missions; and to the Rev. S. F. Smith, D. D., whose missionary letters and sketches shine with the poet's supernal light. To the published writings of all the authors above named, we are indebted for valuable historic and biographical materials. Our grateful regards are likewise due to the Rev. C. H. Carpenter, D. D., author of "Self-Help in Bassein," to Rev. H. W. Pierson, author of the now very rare "American Missionary Memorial," and to several others, for valuable engravings copied into this volume.

Our prayer is that many of our readers, who are now perhaps plucking wayside flowers, may lift up their eyes and look on the ripe harvest-fields which are to-day brought near them, enter and reap, receive wages and gather fruit unto life eternal.

G. W. H.

She also gave to the brethren of the Mission a house she had built for her own residence: the rent of it was to be constantly appropriated to the support of native preachers. Her father, it may possibly be well to add, was the Chevalier de Rumohr, and her mother the Countess of Alfeldt. At the time of her marriage she had a sister who was a serious Christian, the wife of Chevalier Warnstadt, Chamberlain to the King of Denmark. The relations of the Baptist Mission at Serampore and the Danish Court had always been pleasant, so that it occasioned no surprise when the King sent to Carey, Marshman and Ward a letter expressing his approbation of their labors, accompanied by a gold medal for each; but they must have been somewhat astonished when, a few days later, a royal order arrived, conveying to the Baptist Mission a large house and adjoining grounds belonging to his Danish Majesty.

An incident concerning Carey's son Jabez is worthy of mention here. After the conversion of two of his sons, Dr. Carey became very anxious about the soul of Jabez, who had just commenced the practice of law. He wrote to his friend, Mr. Fuller, on the subject. At the next annual meeting of the Society in London, Mr. Fuller, while preaching, adverted to the happiness of the beloved Carey in seeing two of his sons devoted to the Mission, but added, "There is a third who gives him pain; he has not yet turned to the Lord;" then, making a long and solemn pause, he said, with tears and pathetic tones, "Brethren, let us send up a united and fervent prayer to God, in solemn silence, for the conversion of Jabez Carey." For two minutes, more than a thousand persons bowed their heads, and, with deep devotional feeling, joined in silent prayer. The result was striking. Months later, the intelligence arrived that the conversion of Jabez occurred, nearly, if not just at the time, of this united and heartfelt intercession.

For twelve years the Missionary Printing-House had been

CHAPTER XIII.

GAUTAMA AND THE RELIGION OF BURMAH.

Birth and early life of Gautama.—Reforms Brahminism.—Buddhist Sacred books.—The full name of this Reformer.—Legends respecting him.—Arnold's "Light of Asia."—The gradual formation of the system.—What a Buddha is.—The duties of the generality.—Relic worship.—The false or Brahminical Buddha.—The "Nat" or Demi-god system.—Nigban.—Moral Code of Gautama.—Atheism of the system.—Self-sufficiency of Buddha.—Anecdote of Bishop Heber.—Belief in Fate.—No correct notions of Right or Wrong.—The Celibacy of the Priesthood.—The absence of Caste.—The present Head-centre of Buddhism.—The Philosophy of Gautama older than himself.—The Priests as Educators.—The benevolence of Buddha strains out the gnat and swallows the camel.—The highest act is to throw oneself away to save the life of a hungry tiger.—Arnold's description of this.—Meaning of *Nigban* and of *Karma*.—The *Nirvana* of the Brahmins.—Judson's views the result of long observation.—The Table of the Five Commands Atheistic.—The Inconsistencies of the system.

GAUTAMA was the son of a Hindu chief or duke, born nearly five hundred years before the Christian era. His native place was Magada, on the banks of the river Kopana, a hundred miles north of Benares. At first he made no pretensions to divine perfections, itinerated as a preacher of reform, a teacher of a new philosophy, and an ascetic of self-denying and benevolent life. Renouncing inherited wealth, royalty and all the pleasures of an Oriental court, he wandered about as a mendicant, in order that he might become a perfect Brahmin; but soon discovered the defects and excrescences of the religion of Brahma. By renouncing these, he incurred the displeasure of his former teachers, and as he dared to transgress the Brahminical laws, he suffered much persecution, and

was driven from Hindustan. According to the Sheva Puran, he had been guilty of attempting to drive a cow out of a field of rice and barley. The cow, being exceedingly feeble, was no sooner struck by a stalk of grass than it fell on the ground and died. Some devotees of Brahma, witnessing this crime, exclaimed: "O, Gautama! what hast thou done?" The life of Gautama, like that of St. Francis, is so mixed with legends that it is very difficult to find out the facts of his career. The *Be-ta-gat*, or collection of authorized Buddhist writings, was made by a council about the year 240 B. C. So long a period having elapsed since the death of Gautama, and as he wrote nothing himself, it would be strange indeed if the *Be-ta-gat* did not contain more fables than facts.

The popular legends represent Gautama as owing his origin to a five-colored ray of the sun, causing the conception of his virgin mother. This tradition evidently rose in Tibet through the influence of mediæval Romanism. But to proceed: He spent his early manhood amidst the pleasures of an Eastern palace. Being the only son of a great lord, he had a harem of eighty thousand Oriental beauties. At the age of nine-and-twenty he renounced his birthright, his princely pleasures, and even his wife and child, although his wife had accompanied him through many ages of transmigration, having been a tigress when he was a tiger, a doe when he was a deer, and the queen of heaven or hell as he was king of either realm. Then he was carried off by the four great spirit kings to the most holy temple, where he consecrated himself to a priestly life. The next six years he lived in solitary places as a hermit, and obtained the highest degree of sanctity and the name of Sakyamuni, or "The Hermit of Sakya." His family name was Gautama; his individual name Siddartha; Buddha was only his title. For five-and-forty years thereafter he went from place to place in the valley of the Ganges, sometimes going as far as

a hundred and fifty miles from Benares, preaching his peculiar doctrines, working miracles, living in utmost poverty, and depending on the alms of the people for daily subsistence. In the eighty-fifth year of his age he died of eating too much pork, and then passed into the state of *nigban*. What this state is, we shall presently inquire.

The life of Buddha Siddhartha Gautama is over-run with legends, some of which were evidently borrowed from western accounts of the Greek philosophers, while others were suggested by the life of our Saviour. The brilliant poem, "The Light of Asia," by Edwin Arnold, affords the general reader no adequate or trustworthy view of Gautama. Approaching the subject with a Christian education, which for the time being he professes to ignore, and selecting such



Gautama.

half-facts and legends only as are susceptible of poetic treatment, he throws around his philosophical hero the scenery of Hindustan as it appears in the most pleasant season of the year, and pours over all such a glory as never shone either upon the crests of the Himalayas or upon the sacred waters of the Ganges. This poem serves to conceal, rather than reveal, Buddhism. It is a piece of cloth of gold, with which Mr. Arnold, having woven and laid it

upon his shoulders, has gone backward and attempted to cover the nakedness of a most abominable system of paganism. If the reader desires to know the real nature and tendency of Buddhism, let him look into the writings of Adoniram Judson, who spent thirty-eight years in Burmah, or those of Rev. R. Spence Hardy, who was more than twenty years a missionary in Ceylon.

The communications of Gautama form the present Buddhist scriptures. They were made first to his immediate disciples, and by them retained in memory five centuries; then approved by several general councils, and finally reduced to writing on palm leaves, in the island of Ceylon, in the ninety-fourth year before Christ. In the year A. D. 386, Buddha Gautha transcribed these scriptures with an iron pen of celestial workmanship, and brought them by sea to Pagan, the seat of supreme government. The religion subsequently underwent some modifications in Burmah, and was finally established in the present form in A. D. 997.

A Buddha is a being who, after transmigrating through many forms of existence, arrives in our world as a man. Having received through a predecessor an intimation of his high destiny, he begins a course of austerities which ultimately make him an object of supreme and universal adoration. While sojourning among men, he serves as a religious teacher. The laws of nature and the decrees of fate being already fixed, he does not presume to give laws or act as a judge. Neither has he power to forgive sins or avert the punishment of sin. He does not pray, but passes most of his time in a peculiar kind of ecstatic revery or contemplation. He preaches when invited, or when suitable occasions are given. He often travels in search of meritorious persons, who need his aid on their way to *nigban*. He passes his life in self-denial and acts of kindness. He performs a minor class of miracles; and yet he is a creature

of destiny. His highest attainment this side of *nigban* is that of a somewhat defective omniscience. This is the principal divine perfection which the adorers of Gautama ascribe to him.



Buddhist Shrine and Temple.

The duties of the rest of mankind consist in keeping the commands of the last Buddha,—to worship him, his laws and his priests, and to keep the five commands, namely: Do not

take life; Do not steal; Do not commit adultery; Do not lie; Do not drink intoxicating liquors. Common people are also to worship the images and temples of the Buddha just as if they were Buddha himself; they are to listen to religious instructions on the appointed days, and to make offerings for the support of the priests, and to assist at funerals. Other religious duties consist in building pagodas and bridges, digging tanks, erecting images of Gautama, and presenting to them offerings of lighted candles, flowers, umbrellas, rice and fruits. The changes of the moon are observed as seasons of public worship. An annual festival is held about the beginning of March, when offerings, prostrations, music, dancing, masquerades and various games mingled together constitute the religious observances of three days. The most sacred Pagoda in Burmah is the Shway Dagong, at Rangoon: its title to adoration is the belief that it contains six or eight hairs of Gautama.

Buddha has sometimes been confounded with the Buddha of the Hindu or Brahminical system, which is one of the ten incarnations of Vishnu. It was the opinion of Dr. Judson that this very disreputable incarnation, made contemporary with the last Buddha (Gautama), was fabricated by the Brahmins for the purpose of degrading Gautama to a level with their own gods, the Nats of Burmah. But the reader will ask, who are these "Nats," so often mentioned by our missionaries? They are beings who are elevated above the earth in three divisions: first, *Jama*, who have natural bodies with sexual parts; second, *Rupa*, with finer bodies, without sex; third, *Arupa*, being without body. Above the earth are twenty-six heavens; six of these belonging to *Jama*. The lowest of these heavens is inhabited by Nats, who live 9,000,000 of years. This heaven is divided into four realms, ruled by four kings, respectively, who are the tutelary gods of the world. The

Rupa have sixteen, the Arupa four heavens. Men who observe the law are received into the lowest heaven, and can continue to ascend until they attain the Brahminical *nirvana*, or absorption in the Deity or Soul of the Universe. Some further account of the "Nats," and notably the rewards and punishments administered by these Brahminical demigods, may be found in the chapter on Brahminism.

Four Buddhas, including Gautama, have already lived, reigned and passed into *nigban*. Another is yet to be developed. The latter is now passing through one of the lower celestial regions. Here the question naturally arises, If Gautama is extinguished, or as others love to believe, is enjoying an eternal sleep, how comes it to pass that he is to-day worshipped by millions of his votaries? The answer is that his claims to supreme adoration extend to five thousand years after his extinction.

As for the moral code of Buddhism, it is confessedly superior to that of Brahminism; and yet, when reduced to practice, it tends to destroy itself. There are only five commands, as we have before said, binding upon all men. The teachings of the Buddhist priests respecting "merit and demerit" and their classification of "deadly sins" are manifestly borrowed from the Romanism of the Dark Ages. Primitive Buddhism knows nothing of sin in any Christian sense of the word. It reduces everything to the natural law of cause and effect. Its ethics know no conscience, no law-giver, no regenerating or sanctifying help from a superior Being. It knows no revelation from the eternal God, but follows the guidance of a human being, who, by self-denial, attains to such a calm that his intuitions are of the nature of divine oracles.

Attempts have been made to defend Buddhism from the charge of theoretical atheism by an appeal to the supposed fact that it admits of a future state of rewards and punish-

ments, happiness or misery. But the "Nats," who are here the judges, and the whole system of rewards and punishments here mentioned, belong to Brahminism, or rather it is a spurious part of the system of the later Brahmins.

Gautama as a reformer condemned all the cruelties of the Brahminical worship, and in doing so went to the extreme of denouncing the sacrifice of animals to the gods. He taught the people that they sustained no such relations to any superior being as are implied in sacrifices, and that there are no duties except such as we owe to ourselves and to our fellow creatures. The effect of this neglect of reverence towards the gods was to lead to a neglect of respect for parents and teachers. Accordingly, the vow of obedience is never taken by the monks and nuns of Gautama. The present reverence for parents and teachers among the Buddhists is evidently an inheritance from Brahminism.

Gautama quoted nothing from a previous Buddha. As the *ipse dixit* of Pythagoras, so the "I know" of Sakyamuni was the ultimate authority. At length, however, this self-assertion reacted. Singularly enough, the self-denial and abject humility exemplified by Gautama and his immediate followers had a circular motion which brought them round at length into perfect selfishness and into the presumptuous fancy that they actually were or were going to be for a time rulers of the world. Bishop Heber one day asked a Buddhist priest of great reputed sanctity whether he worshipped the gods. "No," he replied; "the gods worship me."

It is a system of practical atheism. It acknowledges no moral governor of the universe, no supreme judge and no future punishment in any Christian sense; for every Buddha, as well as Gautama himself, has suffered for his inutilities and blunders committed in a previous state of existence, as he may in like manner suffer in the future; not, however, as the

penalty of just laws, but in obedience to the law of cause and effect—but above all, according to the “unerring Wheel of Fate.” If a Buddhist injures no one but himself, he has committed no wrong. He refuses to swallow animalculæ, because the act is in his belief a species of murder, but if he can reconcile the act with his own theory of utility and kindness he refuses not to commit adultery. Mr. Hardy, while in Ceylon, found the natives who are followers of Gautama reducing their theory to practice.

The celibacy of the Buddhist priesthood, like that of the Roman Catholic Church, has a tendency to degrade marriage and to encourage many of the most promising class of society to abandon their relatives and to neglect their duties to their parents, children and friends. In this manner it undermines the very foundations of human society. And yet the Buddhist priesthood has a very strong hold on the hearts of the people, for this reason: it represents in its members almost every family of respectability in the nations which sustain it. The total ignoring of caste is favorable to national unity and to the discharge of the duties of humanity and kindness.

The ascetics of Buddhism live in poverty and retirement, dressing in rags fastened together with their own hands. Over these is thrown a yellow cloak. When they appear in public they carry a wooden bowl as they beg from door to door. They eat the simplest food, allowing themselves only one meal, which must be eaten in the forenoon. They pass part of the year in the forests, with no other shelter than the boughs of trees, and at night they sleep in a sitting posture on an outspread mat or cloth.

The regular priests of Gautama, like the ascetics, are supported by voluntary contributions. Each goes out every morning, bearing his own rice-pot or bowl, which is soon filled by the liberality of the people. These men not only perform

the sacred rites, but teach the boys in schools at the monasteries. Every rainy season, boys, wrapped in a yellow cloth, flock to them for instruction.

The monasteries are called kyoungs. "The Burmese," says Mr. Judson, "when about to erect a kyoung, choose a rising spot of ground, sufficiently remote from the village or city to convert the noise of the busy world without into a distant pleasing hum. The clear waters of an artificial pool sparkle in the vicinity; images of gilded wood or of alabaster are elevated on small thrones, lodged in the branches of the sacred Banian, and niched in shrines which are scattered here and there among the fruit trees; a few richly-scented flowers are allowed to bud and blossom in the cool shadows; and the whole scene is overlooked by a neighboring pagoda, whose little gilded bells, kept in motion by the air, create a continual low, murmuring music. When a Burman draws near one of these quiet and beautiful places, he reverently bares his feet, for to him it is holy ground."

The present venerable head of Buddhism is in Tibet, being called *Delai Lama*. The spiritual sovereign, previously to the fourteenth century, resided in China. The Buddhists formerly manifested a zealous missionary spirit. Princes and princesses sometimes became earnest propagandists. They likewise sent missionaries to foreign parts, many of whom were successful in making proselytes. Although banished from India by the Brahmins, they still flourish in Ceylon, in Burmah, Siam, Cochin China, Tartary and Japan. In China their faith is somewhat corrupted by Shamanism; and in Burmah, especially among the Peguans of that empire, it is debased by Nat or demigod worship, from both which, according to Dr. Judson, Buddhism, in its original purity, is quite distinct. In China, Gautama is called *Foe*, or *Fuh*. Of the one thousand millions of the population of the earth, Buddhists, it has been estimated, number

about four hundred millions, while Brahminists amount to about one-fourth as many, or nearly one hundred millions. Professor Max Müller thinks the number of Buddhists fifty millions higher than Dr. Judson's computation.

The general effect of Buddhism is to advance Atheism. Gautama incorporated into his system the two atheistic schools out of the six into which the Hindu philosophy was divided before his time. The chief advantage the Buddhist priests confer on the nations that are deceived by them, is that of general education. The Burmans are very generally taught to read their own language. It has lately been claimed by British apologists of Gautama that his religion is one of benevolence. Unhappily, however, his benevolence was most conspicuously shown toward the brute creation, and to beasts of prey at that. His command against murder is popularly understood chiefly to forbid the destruction of the lower animals. As for the superior class of devotees, they consider it a work of the highest merit to sacrifice one's own life in order to feed a starving tiger with one's own flesh. Edwin Arnold, in his "Light of Asia" (Book V.), reproduces with many poetic embellishments a legendary instance of this kind, from a life of Gautama.

The import of the word *nigban* has led to so much controversy that it suggests the inquiry whether Gautama, now in that questionable state, may not be that beast in the Apocalypse which *was, is not, and yet is*. The learned world is still divided on the question whether it means annihilation or a blissful trance. It is maintained that Gautama substituted *Karma*—character, or the sum total of every individual's good or bad actions,—for the transmigrating soul of the Brahmins, and that he taught that this Karma constituted the element of the form of every man's future existence.

But we must beware of confounding Buddhism with Brahminism. "They are not," says Mr. Judson, "different branches of the same religion; for, though they both recognize the universal Oriental doctrine of transmigration, they are in almost every other particular directly antagonistic."

It may here be well to mark the difference between the *nigban* of the Buddhists and the *nirvana* of the Brahmins. The former means absorption in the deity, in the Pantheistic sense; the latter signifies—what? Certain it is that it does not signify a Pantheistic absorption; for Buddha is their deity, and he has now passed into *nigban*. But the idea that there is any being into whose divine essence Buddha is absorbed would imply that there is a being superior to him. To teach such a doctrine would in their opinion be blasphemous.

What, then, does the word *nigban* signify? The term comes into the Burman tongue from the Pali, which is a sister of the Sanskrit—dead languages both. In the early sacred books, which were all written in the Pali, *nigban* appears to signify passive rest, and consequently an exemption from all evil, such as sickness, weariness, restlessness, decay and death. It is a passing beyond the process of transmigration, through which, according to the Burman belief, all men and all things else are supposed to be going. Transmigration is a process of painful activity and change; *nigban* is a state of blissful repose. So some of the Buddhist priests interpret the *Be-ta-gat*.

But candor compels us to add that the followers of Gautama have for the most part departed from the primitive faith of the "Light of Asia." Mr. Judson, who passed the best part of his life among the Burmans, declares that he could not discover many natives that understood by *nigban* anything else than mere annihilation. This is easily accounted for. How many

terms in Christian theology, and derived from the Bible itself, have now glided into meanings very different from the original import! It is as if an old mail-coach were driven along a new road and carried foreign passengers and their strange baggage. According to this later belief, Gautama himself has already ceased to be, and therefore the Burmese have no living and eternal God. Mr. Judson could not discover, either in the Burmese versions of these Pali scriptures, or in conversation with professedly rigid Buddhists, anything to redeem the system from the charge of absolute atheism. The few semi-atheists whom he occasionally met, however closely they might adhere to the practices of Buddhism, readily acknowledged that they did not depend exclusively for their opinions on the literal teachings of their sacred books. He had been nearly four years in Burmah, much of that time talking daily with the natives about their religion, before he found—as he did in 1817 (see his letter dated March 7),—a man that believed in an *eternal* God; that is to say, a God that is not subject to old age and death, but always exists. It was the discovery of a violet in the sands of Nubia. “I cannot,” says he, “tell how I felt at that moment.” This was the only pure Burman he ever discovered that acknowledged an eternal God, although he afterwards found two others who rose almost to the dignity of Deism, namely, the Minister of State, Moungh Zah, and the Prince Me Kara. Remember, patient reader, the question is not now what is the meaning of a word in the Pali; not what *nirvana* signifies (this is quite aside from the present inquiry); not what Gautama himself taught—but what the Burmans believed while Mr. and Mrs. Judson lived, suffered and taught among them. Clearly, in those days, as at the present time, the mass of unenlightened Burmans never heard or imagined that *nigban* signified anything but nonentity, or literal destruction of form and substance.

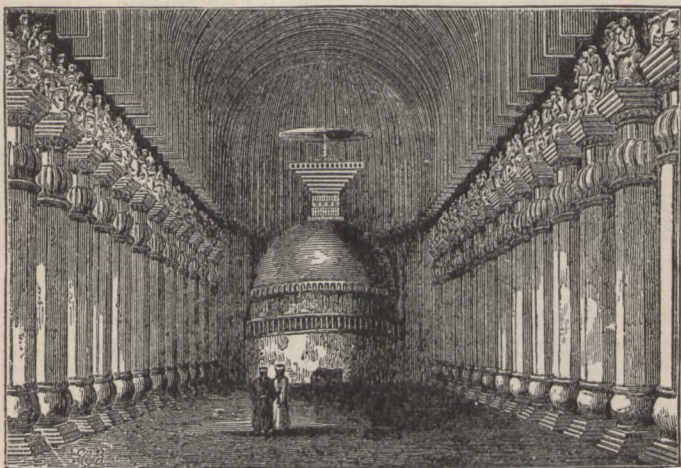
We have now briefly examined what primitive Buddhism was and what modern Buddhism is, in respect of a divine being and of *nigban*. Let us finally observe its effect on the minds and hearts of the Burmans. As there is no Buddhist priest, however devout or whatever his opinions concerning *nigban*, that believes that Gautama now has or ever will have any thing to do with our moral character and conduct, he is practically atheistic—in other words, without God *in the world*—as really and emphatically so as was the Epicurean of old Greece. And then the table of the five precepts of Buddhism, which have been so extravagantly lauded by all the best authors that have written respecting them, wants the “first commandment with promise.” The last, which forbids the drinking of intoxicating liquors, is puerile for narrowness, as it does not prohibit gluttony or the use of opium as a luxury. All these precepts are of a negative kind, and therefore, like every negative system of morals, productive of asceticism and a sanctimonious retirement from the world. But the grand defect of this system of precepts is that it is totally silent about our duties to God, or what are called, in Christian lands, the duties of the First Table. This glaring omission goes very far to confirm our conclusion that the Buddhism of to-day is both theoretically and practically a system of Atheism.

Gautama accordingly condemned divine worship or the adoration of superior beings; and yet his followers, with odd inconsistency, have multiplied his images beyond computation. The cave temple on the banks of the Salwen, described by Dr. Malcom, exhibited thousands of his images. “Forests of flowers are daily laid upon his shrines, and countless millions of lips daily repeat the formula “I take refuge in Buddha,” idly fancying that in the very act of disobeying his greatest prohibition they offer him the most acceptable worship.

Another and worse inconsistency of theirs, is that while

they repeat old stories, and invent new ones, in praise of his benevolence, their own daily life and their whole political history are marked, beyond those of almost all other half-civilized peoples, with torture and murder, deliberate, unrelenting and soulless.

Should any reader doubt this, let him read the experiences of Judson in the Death-Prisons at Ava and at Oung-pen-la. Any good history of Burmah, or of Ceylon, will likewise serve to silence any questionings that may remain.



Cave Temple at Carlee.



JUDSON IN PRISON AT OUNG-PEN-LA.

shore; the year following his only remaining child was also taken hence. His second wife died in less than a year. After two voyages to the Sandheads for his health, and finding he was growing worse, he resolved to try the effect of a voyage to England. The vessel sailed the second week in November. He was confined to the cabin, where, after languishing three weeks, he was found on the morning of December 6th, 1821, lifeless upon his bed. He was alone when the Lord came and received him to himself. The ship was in sight of the cinnamon groves of Ceylon, when the mariners committed his remains to the rolling sea.



Minaret at Delhi.

CHAPTER XXIII.

THE REV. DR. MARSHMAN OF SERAMPORE.

Birth-place of Marshman.—His Parentage—A Great Reader.—How he Obtained and Devoured Books.—Becomes a Weaver.—Teaches a Parochial School at Bristol.—Goes out to India with Mr. Ward.—How he became Acclimated.—Opposition of the East India Company compels him to go to Serampore.—Helps Establish a Printing House.—Mr. and Mrs. Marshman open a Young Ladies' School.—Mrs. Marshman, her Success as an Educator.—Her long and useful Life.—Mr. Marshman Conceives the Idea of Translating the Bible into Chinese.—A Daily Task for Eighteen Years.—How he Raised Money for Printing the Chinese Bible.—Translates the Works of Confucius.—Mobbed at Jessore.—Personal Appearance.—His Legs substituted for the Spindle-shanks of Lord Ellenborough.—Playful Remarks of Andrew Fuller about Respectability.—Mr. Guttridge of London.—How Business was done at Kettering.—Deliberating on Horseback.—Controversy about the Serampore Property.—The Facts of the Case.—The Original Plan.—Mr. and Mrs. Marshman's Liberal Gifts to the Mission.—William Pearce and Dr. Johns.—Dr. Dyer's Agency in the Contention.—Mrs. Marshman Gives up certain Troublesome Documents.—Robert Hall Misled.—Dr. Marshman's brief Memoir. John Foster's Attitude.—Dr. Marshman vain of his Children.—Carey's Defence.—The Language of Humility Misinterpreted.—The Dying Infidel abuses the Priest.—The Rev. Buchanan.—The New Scheme, in which the Archbishop of Canterbury is to have a Place.—Rammohun Roy answered by Dr. Marshman.—His Part in Founding the College at Serampore.—Other Denominations Follow the Example Set at Serampore.—Miss Marshman Marries Henry Havelock.—Her Life endangered by Fire. Effect of the Calamity on Dr. Marshman.—His Death and its Effect on the Serampore Mission.—Mention of his Literary Labors.—The Credit Due to the Serampore Scholars.—Change in Opinion Concerning the Serampore Brethren.

JOSHUA MARSHMAN was born at Westbury Leigh, in Wiltshire, April 20th, 1768. His father was a deacon of the Baptist church; his occupation was that of a weaver of broadcloth. His mother was a descendant of the Huguenots.

In youth, Joshua was a voracious reader, devouring all the volumes he could borrow. Sometimes he would walk twelve miles to obtain the loan of a book. At the age of twelve years he had read more than one hundred volumes. Once, calling on the vicar of the parish to borrow a book, he was asked who was, in his opinion, the better preacher, the vicar or the Baptist minister. Young Marshman, who preferred his own pastor, and yet was at the same time anxious not lose the book, said the best reply he could give was to refer him to the remark made by the Scottish ambassador when Queen Elizabeth enquired whom he thought the more beautiful, herself or the Queen of Scots. Such was his passion for books, that his father permitted him to go to London and serve as a book-seller's errand-boy and porter, in the hope that he would find amidst a large quantity of books a good opportunity to satisfy his thirst for knowledge. But his chief leisure for reading was found while he was out of the store. As he was daily sent with books to the residences of customers, he often dipped into them as he walked the streets; and frequently the book was tossed into his face by some rude passenger. Sometimes he had to carry a number of thick quartos to a great distance, and so would overtask his strength. However, the general effect of his daily exertions in the streets was to harden his bones and muscles rather than to improve his mind, and hence he concluded that he would return home and follow the calling of his father. At the loom there was a better prospect of some day learning to read Homer's verses respecting the web of Penelope; and he plied the shuttle with the Greek grammar before him, with no tipsy student perhaps to toss it in his face.

In 1794 he became master of a parochial school at Bristol, sustained by the Broadmead Baptist church. Meanwhile he continued his studies in Latin and Greek, and added to them

lessons in Hebrew and Syriac. When he first sought admission to the church in Westbury, he was put on a probation which lasted seven years. His attention was first drawn to the subject of foreign missions by the perusal of a sermon preached by the celebrated Samuel Pearce, of Birmingham. Three others, including Mr. Ward, resolved to go out to India as missionaries.

Within three weeks after Mr. Marshman determined to give his life to this service, we find him sailing down the English Channel. At the time of his embarkation, his health was very poor. One day, meeting the blunt but popular Methodist preacher, "Sinner Saved" Huntington, and remarking to him that he was about to go to Calcutta—"You go out to India!" exclaimed Huntington; "you look as pale as if you had been kept by the parish." But the well-disciplined mind enabled him to adopt the best method of taking care of his feeble body. He inured himself to the climate of India by exposing himself to the extreme heat of summer and to the falling waters of the rainy season. To this practice he added the habit of repelling all gloomy ideas about his ails, by keeping his mind preoccupied with his daily engagements. Hence he could in his old age boast that, after a residence of thirty-six years in India, his medicine had not cost him a single sovereign.

When Mr. Marshman arrived at Calcutta, in October, 1798, he found that he could not remain under British protection as a missionary, but must either be enrolled as having some secular occupation or leave the territory of the East India Company. On the day following, therefore, he and his three fellow-laborers proceeded to Serampore, and there commenced the mission which occupies so large a space in the history of British Foreign Missions. In no long time was it discovered that the sums of money they were likely to receive from their English brethren at home would be inadequate to their support, and

accordingly they devised the scheme of establishing a printing-office, in which they could not only throw off Bibles and tracts, but educational and other useful volumes. Mr. and Mrs. Marshman likewise opened a young ladies' boarding school, which at length became the largest of the kind in India. Before the close of their career, they established two other schools, all of which were very successful. The profits accruing from these schools were chiefly given to the Serampore Mission and its nine dependents.



Government Buildings and Monuments, Calcutta.

The prosperity of these schools depended very much on the talents and Christian graces of Mrs. Marshman. The granddaughter of a Baptist pastor in Wiltshire, she possessed a strong mind, a sound judgment, and a peculiar amiability of temper. The climate of Serampore appears to have been very friendly to her health, and she died there as late as 1847, at the age of eighty.

Soon after his arrival in India, Mr. Marshman conceived the idea of translating the Bible into Chinese. With the help of a competent teacher, he mastered the very difficult language, and then addressed himself with great industry to his appointed task. He found it a long labor. During eighteen years he devoted to this great work every moment he could redeem from the avocations of the mission and of his schools, and from the hours of rest. As yet the Chinese had no version of the Sacred Scriptures; and it seemed to Mr. Marshman to be of the first importance that the teeming millions of that vast empire should be enabled to read the Word of God.

When he began to print portions of this version, Mr. Marshman applied to the Governor General, Lord Minto, for pecuniary aid. But as it had become the settled policy of the East India Company to avoid every appearance of making proselytes of the Hindus or any other pagan people, Mr. Marshman's request was refused. Nothing discouraged, he hit on the expedient of translating into English the works of Confucius, printing them at Serampore, and devoting the profits of this enterprise to the circulation of the Chinese Scriptures. After soliciting subscriptions for Confucius a few days, he easily obtained the names of the leading officials and merchants, and the sum of £2000. This amount, added to £300 which was at the same time contributed by such as dared make direct donations, enabled him to begin to enlighten the disciples of Confucius.

In preaching to the natives, Mr. Marshman was not always allowed to proceed with his services without molestation. On one occasion, while preaching with a loud voice in the street at Jessore, standing on the top of his palankeen, holding a New Testament in his hand, he was mobbed and put under arrest.

Mr. Marshman was a man of graceful and dignified presence, about five feet nine inches in height, of symmetrical build, with

a countenance expressive of high intellect and stern decision. As he lived in the days of knee-buckles, which were very trying to all deformities about the shanks, his foot and ankle appeared to handsome advantage. When Lord Ellenborough, the Governor General, was about to have a full-length portrait of himself taken, the artist desired of Mr. Marshman the favor of a sitting, in order that he might copy his leg and foot into the picture. "Ah!" said Mr. Marshman, "when we first came to this country, they thought us a poor, mean set, and drove us from place to place trying to get us out of it; now they are very glad to make use of a poor missionary's *understanding*."

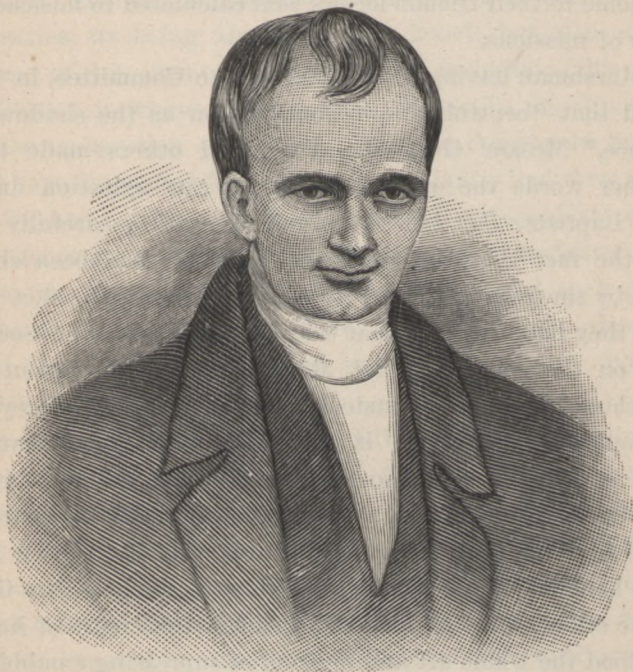
It was in the same vein of playfulness that, in the year 1813, Andrew Fuller wrote to the Serampore brethren;—"When," says he, "we began, in 1793, there was little or no 'respectability' among us—not so much as a 'Squire to sit in the chair at our meetings, nor an orator to address him with speeches. When your translations began to make a stir, though we had no 'respectability' among us, yet it seemed as if something of the kind could be bred among us. * * * But as we had made shift to do without 'respectability' at the beginning, both you and I were for going on in the same track. Last year, or the year before, a respectable gentleman of our denomination thought fit to send for brother Carey's likeness; he got it and had it engraved, and the mission is to have the profits. All very good, and we are very glad of it, and a pretty feather it is for him; but he does not seem easy without bringing the management of our Society to London, or something approaching it, after my death and that of Ryland and Sutcliff. So there is now a solicitude about the mission, that it might be managed by 'respectable' men, without disgracing or committing themselves."

The "respectable" gentleman, above mentioned, was Mr. Guttridge, a self-made man of London, whose laudable desire it was for many years to make the society more respectable by

removing the central rooms to London and adding to the Committee a number of the rich Baptists of the metropolis. For twenty years Kettering opened its hospitable doors to the annual meetings of the Society. The consultations of the Committee—Messrs. Fuller, Ryland and Sutcliff—had often been informal and movable, except when very important business demanded attention. Mr. Sutcliff, the Nestor of the little circle, was opposed to being summoned over to Kettering to decide self-evident questions. Once, when Mr. Fuller proposed to him a meeting of the Committee, he remarked: “If you call a meeting, appoint some place on the turnpike-road at such a mile-stone; fix the hour and the minute. Let us meet and set our horses’ heads together, pass a vote, and separate again, in two minutes.”

In 1819, the head-quarters of the society were removed to London, and Mr. Guttridge became the man of “light and leading,” and Rev. John Dyer, the Corresponding Secretary, his very obedient servant. As neither of these men had intimately known Messrs. Carey, Marshman and Ward, and were too little acquainted with the relations of the Serampore Mission and property to the Society, they commenced a series of arrogant and vexatious proceedings, the ultimate aim of which was to obtain entire control of the property of the Serampore establishment. When the Serampore brethren went out to India, they were told to become independent of the support of the Society as soon as possible; and they soon found that if the mission was to live and flourish it would have to be maintained from their own earnings. Hence the combined incomes of Messrs. Carey, Marshman and Ward, were consecrated to the advancement of the Missions in India. Thus, in 1812, Mr. and Mrs. Marshman contributed £2000 to the mission, of which they reserved only about £100 for the contingent expenses of the family. So Dr. Carey’s salary as professor in the College of Fort William, and Mr. Ward’s earnings as printer, were devoted to the same object. In the course of the contro-

versy, it transpired that the trio had, by their united energies, given in all about £80,000. Having in their letters and other documents acknowledged that they considered the Serampore property as belonging to the Baptist Missionary Society, and themselves merely trustees of it during their life-time, their adversaries in England took advantage of these generous



Rev. Joshua Marshman, D. D.

concessions and demanded a share in the management of the mission; and even went so far as to send out Mr. William Pearce, son of Samuel Pearce of Birmingham, as a coadjutor of Mr. Ward, without any correspondence with the latter on the subject. Indeed, several young men were thus obtruded on the mission; one of whom, Dr. Johns, by his bad behavior, incurred the displeasure as well of the Serampore fraternity as of the East India Company, and was consequently, in 1812,

transported to England. Young Pearce, though an excellent printer, was at that time a man of doubtful piety and of disrespectful manners. These young men at length went to Calcutta and set up a separate mission there. Being in full sympathy with Messrs. Guttridge and Dyer, and sharing their ignorance of the tenure by which the Serampore property was held, they wrote home to their friends letters well calculated to mislead the patrons of missions.

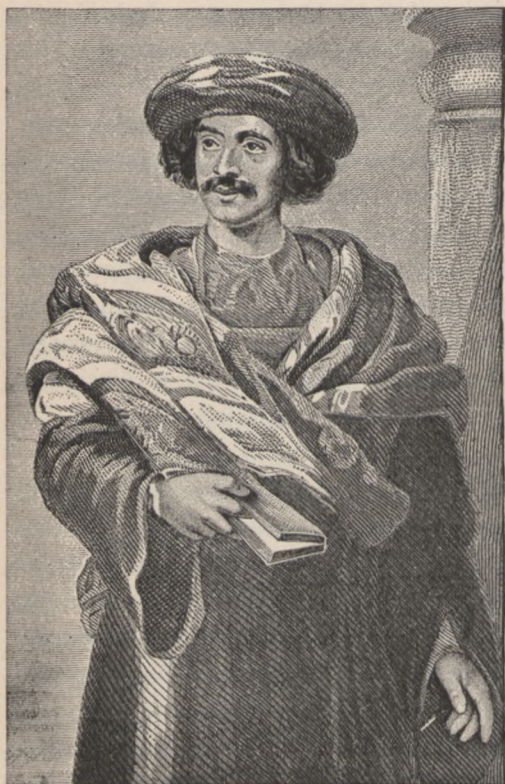
Mr. Marshman having, in a letter to the Committee, in 1817, asserted that "control follows contribution as the shadow the substance," Messrs. Guttridge, Dyer and others made these and other words the occasion of a popular agitation among British Baptists. In their communications they carefully concealed the fact that the Serampore property had been chiefly created by the Serampore brethren, and likewise the fact that, though they had admitted that they had given it to the Society, it was on the condition that Messrs. Carey, Marshman and Ward should hold it as trustees. As, however, Dr. Carey was very popular in England, it was soon ascertained that the ascendancy of the Serampore mission could not be broken unless Dr. Carey could in some way be induced to part company with Messrs. Marshman and Ward. The Rev. John Dyer has the honor of having vainly attempted to alienate Dr. Carey from the other two. To him also belongs the credit of having understood the whole art and mystery of suppressing troublesome facts. On Mrs. Marshman's return to England for the benefit of her health, Messrs. Carey and Marshman (Mr. Ward being already in England) sent by her hand, for publication, a vindication of themselves against the endless aspersions which had for years been printed and circulated all over Great Britain. Mrs. Marshman was met as soon as she arrived, and was persuaded to give to Messrs. Dyer and Guttridge this document, and so the Baptist public were still misguided by one-sided representations.

Elsewhere in this volume we show that Robert Hall's famous letter in denunciation of Dr. Marshman and his brethren was written under a total misapprehension of the facts of the case. Dr. Marshman's "Brief Memoir relative to the Operations of the Serampore Missionaries, with Appendix," [8vo. pp. 89], is a model of clear and dispassionate statement. Indeed, its simplicity, coolness, mildness and meekness were noticed by his adversaries, as being almost beyond belief, but still as fresh evidence of his insincerity and of the badness of his cause. John Foster, in whose residence he composed it, was dissatisfied with the moderation of its tone. But the Serampore brethren would have descended from their proper dignity had they made a bold defence against the puerile attacks of pamphleteers and committeemen. "What a world this is!" exclaimed John Foster, "in which such noble self-devotedness and such prodigious exertions as the Serampore fraternity have disclosed, should have occasion to make any such kind of appeal in self-defence."

It creates a smile to read some of the awful charges that were brought against the character of the great Dr. Marshman. One was that he had a desire to display his children to advantage. To this Dr. Carey replied, in apology for his life-long friend and co-laborer, that Dr. Marshman was certainly chargeable with this foible; but it was one which most fond parents would be disposed to extenuate; all the other accusations were, in his opinion, groundless. And yet the young missionaries, who set up a separate station in Calcutta, visited them with the severest anathemas, and one of them, a mere stripling, solemnly advised them to appoint a day of humiliation because of their transgressions and their iniquities.

Another method of setting the Serampore missionaries in a bad light was by comparing the language of feeling with mere matters of fact and, in particular, by forging weapons to wield against them out of their words of excessive self-depreciation.

This is an old artifice, and as illustrations of it there are many anecdotes: the best of which, perhaps, is one that originated in Paris, but is told in the dialect of London. A man on his sick-bed was lamenting to his confessor the great mischief he had done to his own age and to future generations by an infidel book he



Rammohun Roy.

had written. But the father confessor replied, "Take comfort, I entreat you, for except a trunk-maker or two, and a few pastry cooks, no man, to my own certain knowledge, has ever bought a copy of your book." Hereupon the dying man leaped out of bed, and being a member of the "fancy," he floored the father confessor for his insulting consolations.

Another attempt to extinguish the fire of Serampore freedom originated with the ambitious churchman, the Rev. Claudius Buchan-

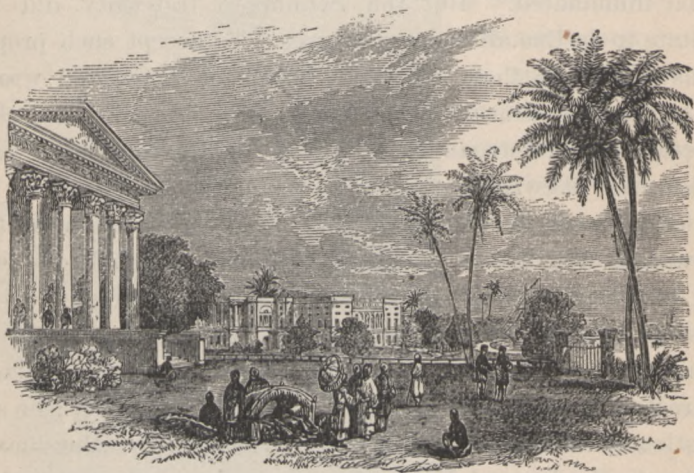
an. He proposed two or three schemes for the consolidation of the Baptists and Episcopalians in translating and printing the Scriptures in India. One was to establish a "British *Propaganda*," after the model of the *Propaganda* at Rome, or a College of Translations. This was to supersede the whole Serampore mission, except the printing-house. There were to be eleven professorships; among these, Henry Martin,

the Episcopal missionary, was to be appointed Professor of Arabic, and Joshua Marshman, Professor of Sanskrit. It was to be placed under the perpetual superintendence of a clergyman of the Church of England. Another scheme was a "British Institute," embracing some of the features of the first, to be placed under the patronage of the Archbishop of Canterbury. The British Bible Society was to be asked to grant the Institute £10,000 a year for five years. With such an amalgamation of Baptists, Churchmen and others "the whole Eastern world was to be illuminated." But the Serampore fraternity did not hesitate to decline all these overtures. To accept such propositions would, in their judgment, be dishonorable and wrong. In the correspondence which attended these proposals and their rejection, Dr. Marshman was compelled to take the leading part.

He was likewise put forward, as the champion of the Christian faith, to encounter the notorious Rammohun Roy. He was a young man of Brahminical lineage, of noble presence and rare attainments. In his writings he had already distinguished himself for his attacks on Hindu idolatry and for admiration of the precepts of the Messiah. But he denied the reality of the miracles of Jesus, and of his divinity; he also questioned the necessity of the atonement. Dr. Marshman's replies to the learned Hindu first appeared in the "*Friend of India*," but were afterwards collected in a volume.

From the outset, Dr. Marshman had taken a very active interest in education. He established, first, a boarding-school for the boys of English residents. This proving a great success, he set on foot another for girls of the same class, and finally a boarding school for native boys and girls. But his greatest educational project was the founding of a College at Serampore for the education of native preachers and teachers. The ardor with which the Serampore brethren pursued this object was among the things that embarrassed their funds and compelled

them to ask assistance from their friends in England and America. They had, however, promised to build the edifices from their own earnings and from collections made in Serampore and in Calcutta. The College grounds, containing ten acres, were situated on the banks of the Hoogly at Serampore, opposite the Governor General's park at Barrakpore. The edifices were of the Ionic order of architecture, as securing the best ventilation. They were erected at the cost of £15,000.



Barrakpore.

After the College had been in operation ten years, it was estimated that out of the £24,824 received, only £9,224 had come from the public; all the rest had been contributed by the Serampore brethren. At first the enterprise was condemned at the mission rooms in Fen Court, but the experiment having proved successful, the Episcopalians, Independents and Presbyterians took the hint from them and established similar colleges of their own; and when, in 1854, it was offered to the Baptist Missionary Society as their missionary training-school, they

gladly accepted the gift, although, sixteen years before, the croakers of Fen Court had declared that they would have nothing to do with it.

An important event, in Dr. Marshman's home, was the marriage of his third daughter, Hannah, and Henry Havelock, then only an Adjutant in the British East India service. Seven years later, 1836, Mrs. Havelock, while residing at Landour, narrowly escaped death by the burning of a bungalow. On the first alarm, she rushed out with her infant in her arms, and while passing over the floor of the verandah, the roof of which had fallen in, stumbled down and would have been burned to death but for the exertions of a servant, who immediately lifted her up, wrapped her in a blanket and conveyed her to a neighboring hut, where she lay in a state of insensibility. But her infant perished in the flames. Two servants lost their lives. Dr. Marshman received a dispatch which gave no particulars, and was left three days in most painful suspense as to the life of his daughter. He wandered about the house almost bereft of reason, ever and anon looking out for the approach of a messenger. But when, at last, assurance arrived that his daughter was convalescent, his expressions of gratitude were almost ecstatic. The shock, however, was too great for the venerable man; his mind lost its balance and it never fully recovered from the derangement.

The death of Marshman ended the first dispensation of missions to India. For thirty-eight years had he toiled with great industry and wisdom, and in the face of much and various opposition. During his last sickness, negotiations were going forward in London the effect of which was to transfer the Serampore establishment to the entire control of the Baptist Missionary Society, and on the day his friends returned from his burial, the mail arrived from England informing them of the transfer.

General readers cannot be expected to form a just estimate of Dr. Marshman's scholarship and intellectual attainments; but they can form some notion of his industry when they are told that his Key to the Chinese language was seven years in course of composition; and his Bible in Chinese eighteen years. The last was a translation of the entire Bible, and not of parts of it, as a bigoted Pedobaptist Cyclopaedia would have it. A vindication of Dr. Marshman's Chinese Bible work will be found in the chapter on the Religions of China.

To Marshman and his co-laborers belongs the honor of having been pioneers along certain very important lines. They were the first to translate the Bible into the Sanskrit, the Bengalee and the Chinese; the first to undertake the translation of the Scriptures into thirty languages and considerable dialects of India. They were the first to establish native schools for heathen children in the north of India, and originated the first college for the education of native preachers and teachers. They were the first, and so far the last Englishmen to set about a translation of the greatest of the Hindu epics, the *Ramayana*. They printed the first books in the language of Bengal; they were the first to render it the vehicle of national instruction. They published the first native newspaper in India, and the first religious periodicals. In all departments of missionary labor and intellectual instruction, they were the brave and untiring pathfinders.

And yet, with what contemptuous words were they complimented about the time of the Vellore massacre. Sidney Smith, in his second article in the *Edinburgh Review*, published in April, 1809, speaks of "rooting out a nest of consecrated cobblers." "They complain," he says, "of intolerance. A weasel might as well complain of intolerance when he is throttled for sucking eggs." But Lord Wellesley and Lord Teignmouth, as well as many other statesmen, considered the Serampore mission as

necessary to the stability of the British dominion in India. And the great philanthropist, Wilberforce, speaking in the House of Commons, declared that a sublimer thought could not be conceived than when a poor cobbler formed the resolution to give to the multitudes of the Hindus the Bible in their own languages.



Brahmin Worship on the Ganges.

CHAPTER XXIV.

SIR HENRY HAVELOCK, THE CHRISTIAN SOLDIER.

He preaches in a Temple near the Great Pagoda.—The scene described.—Havelock's youthful love of Military Affairs.—A student at the Charter House school.—Commences the study of Law.—Enters the Military service.—Converted on his voyage to India.—Takes part in the Burman war.—Meets Mr. and Mrs. Judson.—Marries Miss Hannah Marshman.—Becomes a Baptist.—Builds Chapels for the Soldiers wherever quartered.—His high regard for Dr. Marshman.—Dr. Bengel's observation.—Promotions not often dependent on Merit.—Engages in the Temperance reform.—His counsels respecting Bala Hissar.—The words of Jeremiah come to him in the Mulberry Grove.—Leaves Cabool.—The reverses in Affghanistan.—Havelock joins General Sale.—Retreat to Jellalabad.—The town fortified.—The destruction of the British Army in Affghanistan.—Earthquake at Jellalabad.—Havelock's prudence and firmness save the Garrison.—His devotional habits.—The end of a five months' Siege.—The Valley of Slaughter described.—Defeat of Akbar Khan.—Army re-enter Cabool.—The British prisoners removed.—Gen. Sale's Wife and Daughter among the Captives.—The Triumphal Procession. The Battle and the Poisoned Well.—Carries a Bethel tent with him.—Baptizes some of the Soldiers.—Description of his Person and Dress.—Returns to England.—His Reception at Home.—Goes to Germany and leaves his family at Bonn.—Returns to India and takes part in the Campaign against Persia.—Shipwrecked.—The Mutiny and Nana Sahib.—The Fall of Cawnpore.—The Siege of Lucknow.—Gen. Outram gives to Gen. H. the honor of relieving Lucknow.—The Night March for the Rescue of the Residency.—The Fearful Loss of Life.—The Sickness and Death of Havelock.—His Character and Influence.

AT RANGOON is a wonder of a pagoda, the great Shway Dagong. It owes its celebrity to the fact that it is supposed to enshrine several real hairs of Gautama. At the annual festivals it attracts multitudes of worshippers from all parts of the country, while it is daily visited by travellers and new-comers from the most distant regions of the world. One day an English officer, as he was wandering round about the grounds of the

were given, and the trunk was severed ; but, to the astonishment of all lookers-on (and of the dreamer) the tree did not fall. While she was wondering at this, and looking upwards, a voice was heard saying: "*The tree is rooted in the skies. It cannot fall. It is rooted in the skies!*" Then she saw that the upper branches were buried in the clouds. And ever after she comforted herself with this vision, and the words that explained it.



Vishnu on his Serpent Couch.

CHAPTER XXXIV.

THE KARENS OF THE GOLDEN CHERSONESE.

The Ophir of the Ancients.—Hebrew Origin of the Karens.—Traditions.—Language.—The Karen Prophet and his Sealed Book.—The Karens did not Worship Idols.—Dr. Kincaid's Testimony.—The Prophets, Priests and Elders.—Davis' Pain-killer.—The Sacrifice of Roosters.—Divination. A Hog Tearing up the Sacred Book.—Traces of Fetichism.—Dr. Judson originated the Work among the Karens.—Ko-thah-Byu.—Wade and Mason.—Exodus of the Karens to Arracan.—Revival.—Women's Work among Them.—Abbott and Sandoway.—Henthada.—Shwaygyeen.—Red Karens.—Dr. Mason's Triumphal Excursion.

THE KARENS of India are tribes inhabiting the mountains and hills of a region extending from Thibet on the north to the Isthmus of Kraw on the south, and from the Chinese Sea on the east to the Bay of Bengal on the west. This part of the world is now called Farther India; in the time of Ptolemy (an Alexandrian geographer of the second century) it was termed the Golden Chersonesus, which included India beyond the Ganges. According to Josephus (Ant. viii. 6, § 4), this was the Ophir whence Solomon imported gold, silver, ivory, apes and peacocks. By the way, Max Müller, who has very unwisely neglected the study of Hebrew, has hastily asserted that the names for apes, peacocks, etc., are Sanskrit words transferred to the Hebrew. But this he has not been able to prove; on the contrary, it has been demonstrated that the Hebrew word *Koph* was used in Egypt to signify a kind of ape as early as the reign of the widow of Thotmes II., at or before the time of the Exodus; so that, in spite of Professor Müller, the word may have been employed by Noah in the ark and by Abraham before he left Mesopotamia.

We concur, however, with Max Müller that Ophir was a place in India. The Greek word *Souphir*, used by the Septuagint translators for Ophir, was understood to signify India. The ancient Hindus gave the name to a region which corresponds with the modern Pegu. The river Maubee signifies in the Pali "The river of gold," and Shwaygyeen means literally "The gold siftings." The decision of this question is curiously connected with the fact, which has been established almost beyond contradiction, that the Karens are of Hebrew origin. Rev. Dr. Mason, of Burmah, and Dr. Macgowan, of China, have maintained this position by showing that many of their traditions are not of Christian or Mahometan or pagan origin, but are chiefly from the Old Testament. The latter (long a resident in China) very justly contends that the absence of circumcision and the use of swine's flesh among these tribes do not militate against the hypothesis of their Hebrew origin. The Jews in China have found the rite and prohibition very burdensome, and so much condemned by the Chinese that they seem quite willing to discard them altogether.

It is also pretty well established they were the first or aboriginal inhabitants of parts of Burmah. They have, many of them, the tradition that they came originally from the North; but as they have undeniably long associated with people of Mongolian origin, who, like themselves, were driven to the mountains for security, this tradition would naturally grow out of the similarity of some of their words, customs and superstitions to those of the northern tribes of the Mongolian race. But the more probable view is that their forefathers came from Palestine by sea, and were engaged in the commerce that was established with Farther India by Solomon of Jerusalem and Hiram of Tyre. The Jews had colonies in China long before the Christian era, and they were likely to have still more flourishing ones on the eastern shore of the Bay of Bengal, at the great seaports at which

they could hear from home once in three years. And when they were dispossessed of their maritime homes, and driven to the mountains, they entertained the hope which ultimately became a tradition, that their deliverers were to come by sea, not by land.

There are many things among these tribes to remind one of their maritime origin. In listening to their traditions, one seems to be giving ear to sea-shells that still murmur of their native waters. Sau-Quala, in an address to the Governor-General of India (which lay unpublished till 1876), gives one of the traditions in these words: "Great Ruler! The ancestors of the Karens charged their posterity thus:—"Children and grandchildren! if the thing comes by land, weep; if by water, laugh; it will not come in our days, but it will come in yours. If it come first by water, you will be able to take breath; but if first by land, you will not find a spot to dwell in." Should we set aside the theory that the ancestors of these tribes came from Palestine by way of the sea as early as the time of Solomon, we could adopt the hypothesis that they were at a later day carried into Egypt, and thence, following the line of commerce between Egypt and India, they sought in the Chersonesus a place of refuge and traffic. Or they may have gone eastward along the path made by Darius, when he carried his conquests to the Indus, and even Alexander, a hundred and forty years later, when he advanced across the Punjaub to the river Sutlej. By either of these roads they would be brought to the Himalayas, and along this highway they could have easily reached the mountains of Burmah.

The Jews made their appearance in China during the Han Dynasty, as early as 200 B. C., only a hundred and twenty-six years after Alexander's expedition to India. The Mongolian families, that probably fled before the ravages of Genghis Khan and Kulai Khan, into the mountains of Burmah, brought with them those

rites of Shamanism to which the Hebrew families were partly induced to conform. At what period the Karens were driven to the mountains of Burmah and confined to them, we cannot determine. Whether Mongolian or Karen clans first became the inhabitants of the high rocks is not a question of present urgency. Certain it is that the Hebrew faith of the latter has been corrupted to some extent by the superstitions of the former.

One evidence that these tribes are the children of Abraham is apparently trivial, and, yet it is of no small importance. It is the inability of the Jew to laugh heartily and to appreciate the playfulness of humor. The average Karen is so devoid of humor as to be unable to appreciate a joke of any kind. The only exception to this observation we have ever found is in the narrative of Mr. O'Riley's adventures among the Red Karens, or the tribes inhabiting Karennee, whom Dr. Dean considers a fragment of the Chinese family of nations. As none of the females had never seen a white foreigner, they were at first frightened at him, and their fear was followed by loud laughter. Our Hiberian author gives this as a proof of their abject barbarism. But we have known very highly cultivated people whose groundless terror ended in a hysterical laugh. We therefore still wait for proof that the typical Karen has any genuine humor. If any such commodity be found any where among them, it must be attributed to an intermarriage with the Chinese or the Shans. There is occasionally a sad and crippled attempt at wit in the writings of Heine, but of real humor there is none. He has been cited as a witness in behalf of the possibility of humor in a Jew; but to cite him is not fair play; for he was of Hebrew parentage only on his father's side.

There is one thing we have discovered which looks like some of those rabbinical inventions which have a ludicrous side, although those old Hebrew teachers, in their awful gravity, probably did not detect it. It is their tradition respecting

cursing a man without cause: such imprecation, we are told, will roam about in search of the person to whom it applies; and if unsuccessful, the Lord of land and sea, the God of heaven and earth, is displeased, and says to the curse, "There is no reason why thou shouldst hit this man; he has done no evil; go back to the man that sent thee."

We may here say that we began to investigate the origin of the Karens with a deep conviction that they probably were not of Jewish nationality. There have been so many futile attempts to show that remnants of the Lost Tribes have been discovered in Nestoria, Africa and South America (and where not?), that we considered it highly improbable that these mountain tribes were the children of Abraham. But stubborn facts have by slow degrees gained the day. We are not surprised, therefore, that Rev. Dr. Mason should have said, in his last years, "Their Jewish origin was doubted when I first propounded the theory, but I think it very generally accepted now." The Chinese missionaries, who are best situated to judge of the probabilities of the case, very generally adopt his views.

These mountain tribes speak a language radically the same, although it is divided into many dialects. The Red Karens appear to have the most doubtful claim to belong to this race. They have lost, if they ever had, the name of Jehovah, while the Sgau Karens have kept it in memory. The latter pronounce it *Ywah* or *Yuwah*, while the former call the Supreme Being *Eapay*. Some of these clans, it would seem, must formerly have had commercial intercourse with the Miautse, or hill-tribes of China.

As was natural to a people of Hebrew memories and anticipations, there grew up a persuasion that their lost book of religion would some day be restored to them by a man coming to them from the West. This traditional expectation rendered them quick to seize any plausible bait. And accordingly, about

twelve years before Mr. Boardman's arrival, a Mahometan, or, as others say, an Englishman, had left in the hands of one of their own prophets a book, which was to be considered as sacred. The Karen prophet, ignorant of its contents, carefully wrapped it in muslin, and enclosed it in a basket made of reeds, which was then covered over with pitch. He, and all the people of his village, firmly believed that a teacher would yet come and explain the contents of the mysterious volume. The honesty of this Gentile seer is proved by his conduct as soon as he heard that Mr. Boardman had arrived at Tavoy. He came with the chief of his tribe to the missionary, to obtain his opinion respecting the character of the book. As they had not brought the mysterious object of their veneration with them, Mr. Boardman proposed that they should return to their village and bring him the book itself, that he might look into it and judge of its contents. After some days the prophet returned bearing the mysterious volume and followed by a numerous train.

All seemed to think that salvation hung on the decision of Mr. Boardman, and were wrought up to a pitch of very excited expectation. On unrolling the muslin and taking out an old, tattered, worn out volume, the prophet crept forward and reverently presented it to the missionary. It proved to be the Episcopal Prayer-Book, bound up with the Psalms, printed at Oxford, England. The prophet, an old man, on hearing Mr. Boardman's decision of the character of the book, considered that his office was at an end; and, at the suggestion of one of the native Christians, he disrobed himself of his prophetic dress and gave up the heavy cudgel or wand which he had so long borne as the symbol of his sacred vocation.

Very remarkable it is that these tribes should have so long resisted all temptations to worship the images of the nations by which they are surrounded. An eloquent passage in one of Mr. Kincaid's addresses sets this fact in an advantageous light;

“When America was inhabited only by savages, and our ancestors in Britain and Germany were dwelling in the rudest tents or huts, clothed with the skins of beasts, and in dark forests of oak practicing the most cruel and revolting forms of heathenism, the Karens stood firm on *the great truth* of one eternal God, the Creator of all things and the only rightful object of adoration. From age to age they chanted songs of praise to Jehovah, and looked, as their songs directed, towards the setting sun, whence white men were to come with the *good book* and teach them the worship of the living God. Buddhism, claiming to embody all science and literature, and all that pertains to the physical and moral world—propounding a system of morals admirably adapted to carry the understanding, while it fosters the pride and arrogance and selfishness, so deeply seated in fallen humanity—reaching back in its revelations through illimitable ages, and obscurely depicting other worlds and systems, and gods rising and passing away forever—surrounding itself with pagodas and shrines, and temples and priests, as imposing as pagan Rome, and having a ritual as gorgeous as Rome papal—has failed to gain an ascendancy over the Karen race. Arbitrary power, surrounded by imperial pomp and splendor, has neither awed nor seduced them from their simple faith. The preservation of this widely-scattered people from the degrading heathenism which darkens every part of this vast continent, is a great and unfathomable mystery of God’s providence. They have seen the proudest monuments of heathenism rise around them—many of them glittering in the sun like mountains of gold, and in their construction tasking the energies of an empire; still they chanted their unwritten songs, and looked toward the setting sun for the white man to bring the promised book of Jehovah. They have seen royal families rise and fall, age after age, and yet their faith has never failed them.”

The sacred persons among the Karens are prophets and priests.

The prophets, or *Weis*, utter oracles which are communicated to them while they are in a state of ecstasy. When one is approached by a consulter, his first object is to throw himself into a trance. He writhes his body and limbs, rolls himself on the ground, and often foams at the mouth in the violence of his paroxysms. When he is satisfied with his condition he becomes calm, and makes the prophetic announcement. They do not favor any form of witchcraft, although they profess to see the departed souls of mortals, and to have power to call them back to this world, thus restoring the dead to life. They also profess to have eyes to see spirits that are to others invisible, to tell what they are doing, and even to go to Hades, and there converse with the spirits of the dead. In the life of Mrs. Helen M. Mason, there is a notice of one of these prophets whom the Rev. Dr. Mason met among the Pwo Karens. In one of the Christian grove meetings, he began to mutter and sing, and fell down amongst the people as if in a fit. He was carried into a house, where, after the service, the missionary found him singing, with his wife holding a light beside him; for she said without the light he would certainly die. He and his wife were afterwards converted, as was the prophet who had the custody of the mysterious book.

The priests are called *Bookhahs*. Not pretending to prophetic powers, they are chiefly employed to take the direction of religious ceremonies, and to preside as masters of sacred feasts. They offer up the fowls, hogs, oxen or buffaloes, and present the oblations of rice or other vegetables. Curiously enough, among the Bewés, women are priestesses; men being strictly forbidden to take any part in the sacrifices.

The *Elder's* office is rather civil than religious, and yet he takes a part in the worship of ancestors, and is the interpreter of the common or unwritten laws relating to religion as well as domestic and tribal concerns. More than this, he maintains a

reverence for ancient traditions, and is expected to teach the young people to do good and avoid evil, according to his barbarous notions of morality. "A village," says Dr. Mason, "without an elder would be like a parish in England without a clergyman." In divination by the bones of fowls, the elder is master of the ceremonies and is the recognized interpreter of the augury.

The use of medicine was unknown among them until our missionaries taught it. Believing that malignant demons are the cause of all diseases, they thought that they were reduced to the necessity of offering sacrifices to them in the hope of removing their wrath. Some of the more barbarous Karens formerly utilized some of our medicines in a woeful way. Dr. Mason heard of one tribe that used Perry Davis' *Pain-killer* as an ingredient in the manufacture of gunpowder.

The common barn-door fowl is by some tribes of the Karens connected with certain superstitious customs. The same was true of many nations of antiquity. The Persians, Greeks and Romans used it for the purposes of divination. It was a chanticleer that assured Thémistocles of his victory over Xerxes, influenced the decision of Romulus in choosing the site of Rome, and inspired Numa Pompilius. He was offered up in sacrifice to Æsculapius by those who had been cured by him; and even Socrates, though so wanting in reverence to the gods of Greece, and about to die of poison, requested that one of these fowls be offered to the god of the healing art. In China and Japan he is also held in a manner sacred. The Karens practise a kind of divination by the bones of fowls. Once a year a national festival is held among the Bewé tribe, of which this species of divination is a most important part. The fowl is killed, and blood from its bleeding head is dropped on the forehead of the oldest man of the family. The forehead of each elder is to be smeared with the blood of a separate fowl. Then the priest

(*Bookhah*) addresses certain words to the elder of the family and to the fowl, and good or evil is prognosticated. It is called the fowl of Moklar or Indra, it being thought to be the favorite bird of this ancient Aryan god.

Rev. Dr. Mason and Mr. O'Riley quote the following legend about this superstitious regard for the barn-door fowl: In ancient times God gave the Chinese a book of paper, the Burmese a book of palm-leaf and the Karens a book of skin or parchment, each containing His written law. The former nations took care of their books and diligently studied them, but the Karens did not sufficiently value their copy; and leaving it in an insecure place, a hog tore it into fragments, which were afterwards picked up by the fowls. They came to the conclusion that as the fowls had eaten up their book they must necessarily contain all the knowledge that it contained. Hence fowls came to be recognized as the depositaries of the lost law, and have ever since been consulted through the medium of their bones. This kind of superstition obtains among the Miao-tze or hill tribes of China, who in many points resemble the Karens. Very probably the worship of ancestors, which once prevailed among some of the Karen tribes, goes to show that the latter are of Mongolian origin.

Among the Bewés Mr. Mason found a sort fetichism according to which either good or evil beings, and hence miraculous powers, were believed to inhabit certain stones. Mr. Cross also found that some believed in a Karen Ceres or goddess of the harvest. No images of her were worshipped. She was an invisible sprite or fairy, who was supposed to sit on a stump and watch the growing corn. Offerings were made to her in a little house built for her residence, in which two strings are put, in order that she may bind the *La* or departed soul that may enter the field.

Dr. Judson was the first to consider the Karens as among the people whose conversion he was to seek. Soon after his arrival

at Rangoon he saw small parties of them pass his residence. "Who are these?" inquired he. He was told that they were called Karens, that they were wild men, seldom entered a town, and shrunk from intercourse with Burmans. But his earnest inquiries about them awakened an interest in the minds of some of the Burmese converts. During the Burmese war one of the converts, finding a poor Karen bond-servant at Rangoon, paid his debt and thus became according to law his temporary master. At Amherst on Sunday, April 22d, 1827, two days before the death of his little Maria, Dr. Judson had three new inquirers, among whom was this bond-servant—Ko Thah-byu, who was predestined to become the "Karen Apostle" of whom we elsewhere give some particulars of great interest and profit.

The mission to Tavoy was the most successful in reaching the Karens. At first two natives were sent from village to village, reading and explaining the Gospel, while Ko Thah-byu went everywhere preaching the kingdom of God. Mr. Mason was busy going from village to village distributing parts of Scripture. The result was that at the close of 1833, less than three years after the death of Mr. Boardman, one hundred eighty-seven Karens had been baptized. Dr. Wade arrived at Tavoy in 1835, and reduced the language to writing; and a printing press was established there in 1837.

In 1857 Dr. Mason returned to Toungoo. Two additional tribes of Karens, the Bghais and the Pakus, at this time received the Gospel. In the beginning of 1858 twenty-seven villages of Bghais had received Christian preachers and teachers. The missions of which Toungoo is the centre have two associations. One of these, the Paku Association, at its meeting in 1876 reported messengers from sixty churches, including a membership of more than two thousand Karens.

In 1884 there were connected with the mission at Toungoo 140 churches, with a membership of 5,064.

The mission in Arracan, it will be remembered, began at an early day to evangelize the Karens of the neighboring mountains. In 1835 Mr. Comstock gained access to a tribe called the Khyens, a branch of this people. The missionary exertions of Messrs. Kincaid and Abbott in Arracan were at first chiefly directed to the Karens who came to them over the mountains from Burmah Proper. When they first entered Arracan, in 1840, they considered it as a land of temporary retreat from despotism,



School for Karen Girls, Toungoo.

but the former went to Akyab, to labor among the native Arracanese; the latter to Sandoway, where he could communicate with the Karens who lived eastward beyond the mountains. At Akyab Mr. Kincaid was for a time much occupied in rallying the church planted there many years before by Mr. Fink. In 1841 he visited Chet-za, the famous mountain chief, and his Kemmee villages. Soon after, Mr. Kincaid was obliged to return temporarily to his native land. As for Mr. Abbott, as soon as he arrived at Sandoway he sent two of his native assistants beyond

the mountains to inform the Karens who had known him at Rangoon of his whereabouts, and to invite them to visit him. Accordingly many of the assistants and their converts came across the mountains to Sandoway. The passes between the British province and Independent Burmah were guarded with jealous care; yet large numbers of Karens, familiar with every path and in the habit of tracing them by night, visited Mr. Abbott. Some of these he baptized; in 1841 he baptized one hundred and ninety-three. About fifty others remained to pursue studies preparatory for the ministry or for teaching. In 1842 he visited the Karen villages scattered along the eastern frontier of Arracan, and during an absence of only thirty-one days he baptized two hundred and seventy-nine. These had been converted and instructed by three native assistants with whom he was well acquainted. Within the period of five years after his arrival at Sandoway, Mr. Abbott, or his native assistants, baptized more than three thousand. In the single year 1844, he and his assistants baptized two thousand and thirty-nine. In four months of that year, in Pantawau district, two native preachers baptized one thousand five hundred and fifty.

This revival had been preceded by persecution and mortal sickness. During the Winter and Spring of 1843 the Christian Karens were driven from Burmah Proper by threats of imprisonment and enormous fines for worshipping God and publicly studying the Scriptures. Indeed, many were seized, beaten, chained, imprisoned and robbed of their entire possessions. More than two hundred families fled to Sandoway for refuge from the storm of persecution. The acting British Commissioner of the province supplied them with food, allowing them a year in which to make their payments, without interest. The same year the cholera prevailed in Arracan to such an extent that several villages were nearly depopulated. In three of these, churches had been established. The Karen refugees also suffered severely from this Asiatic scourge.

The reflections of Professor Gammell on the calamities that visited these Karen Christians are well worthy of a place in this volume. "Seldom," says he, "do the checkered pages of missionary history record a more affecting instance of persecution for conscience's sake, than that which was thus visited on these simple-hearted Christian Karens. Hunted down like birds upon their own mountains, beaten with stripes, loaded with chains and shut up in prisons, their infant faith was subjected to trials which that of Christians even in the most favored lands might not always endure unharmed. Yet they wavered not. They abandoned their villages and their cultivated fields. They sacrificed their property, they gave up their country, and perilled their lives; but they would not resign the faith and doctrine whose power they had experienced. They would still worship God, even though they were obliged to do it beneath another sky and in a strange land. Their ultimate fate lends a still darker hue to their sufferings. In the Summer after their arrival, just as they had become settled in their new villages and were beginning to enjoy the blessings of freedom they had so dearly won, the cholera began to waste the country, and hurried these emigrant Karens by hundreds to the grave. In the panic which it created many fled across the mountains, back to the persecuting land which they had left; while many more, uncared for and unknown, perished in the jungle, victims of the pestilence they sought to escape."

But dark as was this night of their affliction, such Karens as lived through it saw that it was followed by a matchless morning. If, before, they had doubted the mercy of the Lord (and they had seen much to shake their weak faith in Him), they could certainly find no cause to doubt it any longer. The revival that followed was without a parallel in the history of Protestant missions, and tidings of it went all over the Christian world, like angel voices proclaiming victory!

In 1849, the Sandoway mission reported that five thousand Karens had been baptized. There were four missionaries and forty-four native assistants laboring in this promising field. "It is worthy of remark," says Rev. Dr. S. F. Smith, "that the first disciple baptized in Sandoway, in 1843, was converted through the instrumentality of Mrs. Abbott. In the whole history of missions, woman's work has held a place of distinguished honor. Women have often been the pioneers both in propagating and accepting the Gospel. It has been so from the beginning. The station at Chumerah, once the seat of a flourishing church of ninety-one members in the days of Dr. Judson, never had a male missionary. A brave sister, Miss Cummings, lived and labored there alone, and gathered jewels for Christ's crown, and died; and, though the church was afterwards scattered by the removal of its members, the record of her work is in the history of missions, and is registered on high. The Burman catechism, prepared by Mrs. Judson and translated into Siamese, was the beginning of the work in Siam. The first convert baptized in Amherst, consecrated as the scene of the death of Mrs. Judson, was a Burman woman, in April, 1827. The first baptism in connection with the Shan mission, was a Burman woman. So it was in the early days of Christianity. The church in Samaria grew, under God, out of the warm-hearted zeal of the woman at the well of Sychar. The church in Philippi, the first on the continent of Europe, counted Lydia of Thyatira as its first member.

From Sandoway, the chief seat of this mission was afterwards removed to Bassein, a district inhabited, in part, by some 84,000 Karens. In the year 1848 there were more than 4000 baptized Karens in connection with this mission. In 1866 there were among the Pwo Karens of this district more than forty Christian villages, with a population of eleven hundred avowed disciples of Christ. Their churches are now self-supporting; and they

have commenced a foreign mission among the Ka-Khyens, a people dwelling a thousand miles away.

The mission in Henthada is chiefly Karen. The Burman department of that district was long since almost totally eclipsed by the glory of the Karen department. According to the report of 1878, there were 1790 Karen converts, and only 254 Burman disciples. The labors of the Rev. B. C. Thomas at Henthada are worthy of a larger space in the records of our missions than



Karen Normal School, Toungoo.

has ever been awarded to them. These churches, by the way, have been trained to systematic beneficence. The Rev. D. A. W. Smith shows the effect of this custom in the following happy parallelism: "There is no creaking to the door which is in constant use, nor will there be any croaking among those who habitually give."

The Shwaygyeen mission is likewise Karen. It was commenced in 1853 by Rev. Norman Harris. Mrs. Harris died during the first year of her residence among this people; and the second Mrs. Harris, formerly Miss Miranda Vinton, died in 1856. Mr.

Harris, returning to the United States in 1861, was requested by his Karen disciples to return to them, and nearly a hundred dollars sent him to help pay his passage. These Karens have refused "grants in aid," or government allowances to support their schools. They say, with good sense, "if we eat our own rice, we shall relish it the better, and have no one to complain of us." According to the report of 1884, there were 1042 church members among the Shwaygyeens.

The Red Karens, or Kayas of Karennee, in Upper Burmah, have but lately begun to receive the Gospel. Dr. Mason visited them in 1859, and was the first missionary that was ever among this people. He translated and printed a catechism in their language, and had assistants and schools among them. In 1875 it was reported that eleven Kaya converts had been baptized. At the meeting of the Paku Association in 1876, a missionary to the Red Karens was ordained. Messrs. Vinton and Bunker, when they visited this people, were hospitably welcomed, and encouraged to persevere in their efforts to convert them.

The accounts we have received about the character of the Kayas are somewhat contradictory. Dr. Mason says that, in spite of all the savageness that is imputed to them, they are by far the most civilized of all these mountain tribes. They make both a spirituous and a fermented liquor, and yet Dr. Mason did not see any intoxicated Kaya; while drunken Shans, whose religion strictly forbids the use of such drinks, passed the place of his sojourn daily. A considerable part of the population he found to be slaves; but slavery here, it seems, exists in its mildest form. He saw very little difference between master and slave. He found them civil and good-natured, and questioned the truth of the stories told of their ferocity. On the other side, Messrs. O'Riley and McMahon, British Commissioners who have travelled among the Kayas, concur in representing them as unrelenting in their ferocity, impulsively and savagely cruel, as totally disregarding life in the absence of any controlling power,

and marked by such a lack of mutual good faith as to contradict the proverb, "there is honor among thieves." Aside from their not being cannibals, these writers deny that they are more civilized than the most barbarous tribes of Africa. Such is the conflict of evidence in this case, that we must have more testimony before we can arrive at proof.

While waiting for fresh witnesses, we may gain some collateral light from the beliefs and customs of the Kayas. As for betrothals, the Red Karens never betroth their children during infancy. In this they differ from many of the other tribes. They believe, it seems, that parties who marry do so in accordance with an engagement into which their spirits enter in the presence of God before they were born. As for funerals, unlike some of the other Karen tribes who burn their dead, they bury the mortal remains in a grave six or seven feet deep, over which a miniature house is erected. When, however, a chief dies, he is buried with the utmost secrecy; for the Red Karens have a tradition that if the Shans or Burmese succeed in securing the head of a deceased chief, they will be able to conquer the Karennee nation and reduce it to slavery.

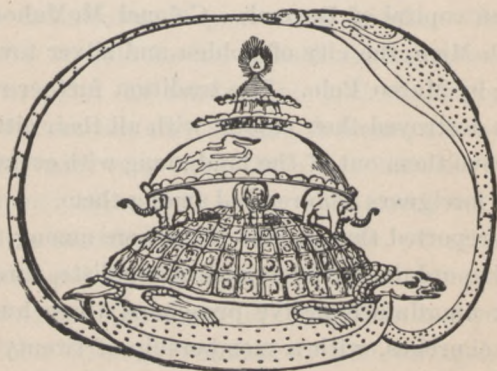
They have a tradition that they were once a kingdom having a capital called Hotalay, or the "gold and silver city." The site of this city is supposed to have been in the vicinity of the ancient Pagan capital of Burmah. Colonel McMahon thinks it identical with Mien, the city of golden and silver towers, which is mentioned by Marco Polo. The tradition further relates that the Burmans destroyed their capital with all their cities and villages, and drove them out of the land along with certain Chinese and Western foreigners who resided among them.

Dr. Mason reported that in 1868 there were among the Karens sixty-six native ordained pastors and evangelists, three hundred and forty-six unordained native preachers, three hundred and sixty native churches, with a membership of twenty thousand. Upon Dr. Mason's return to Toungoo in 1857, he says: "My

course has been like a triumphal procession. * * When I stand on these mountain tops in Christian villages, and see now two, and anon three, and then five other clusters of Christian habitations, I feel like the Queen of Sheba when she said, 'The half was not told me.' Were the Missionary Union to become bankrupt, and all the missionaries to return home, work would go on without our aid, as certainly as the dawn increases to the perfect day." A writer in the *Madras Observer of India* stated that in October, 1868, a gentleman not in sympathy with the Baptists, but a great traveller, performing his journeys on foot through Burmah, said that at one time, while amongst these Karen districts, "he found himself for seventeen successive nights, at the end of his day's journey through the forests, in a native Christian village."

One cannot trace the marvellous triumphs of a pure Gospel among these and other mountain tribes, without feeling that there is no poetical extravagance in the words of Isaiah, when he exclaims: "How beautiful upon the mountains are the feet of him that bringeth good tidings;" and no exaggeration in the words of Cowper when he predicts that mountain tops shall

"From distant mountains catch the flying joy."



Hindu Conception of the Universe.

CHAPTER XXXV.

REV. DR. FRANCIS MASON.

Birth-place and Early Experiences.—Self Education.—Travelling through the United States.—At Canton, Mass.—First and Second Marriage.—Goes out to Tavoy.—Baptizes Thirty-four Karens.—The Dying Boardman.—Shooting the Falls of the Tenasserim.—The Scenery of Tavoy.—A Karen Village Described.—The Mission Cemetery at Tavoy.—His Life of Ko Thah-byu.—A Tribe which Tattoo the Faces of Girls.—Compiles a Karen Bible.—Studies Natural History.—Dr. Mason's Character.—Later Accounts from Toungoo.

IN THE year 1799, the same in which William Carey commenced his mission at Serampore, there came into York, one of the oldest cities of Europe, a little boy who has since become of considerable note, Rev. Francis Mason, D. D., M. R. A. S. His parents were poor, and the earliest thing he could remember was a bar across the cottage window, which kept him from crawling out into a gentleman's garden. His grandfather was the founder and pastor of the Baptist church in York. His father became heir to an estate worth a thousand dollars a year; but he was too poor to commence the expensive law-suit necessary to obtain the property. He was brought up to the trade of shoemaking, and while following this calling was brought into the company of a very brutal class of workingmen. Thus, one of the journeymen with whom he worked at Hull, though his wife was a very quiet, sober woman, used to boast of his striking her once with his fist on one side of the head and as she reeled and was about to fall he struck her another blow on the other side and she stood erect again. He so nicely balanced the blows that they neutralized each other. Francis' father was a preacher, an advocate of Reform, and addressed with much eloquence out-

door political meetings. He once tried to introduce written sermons, but his hearers cried them down as "cold pudding."

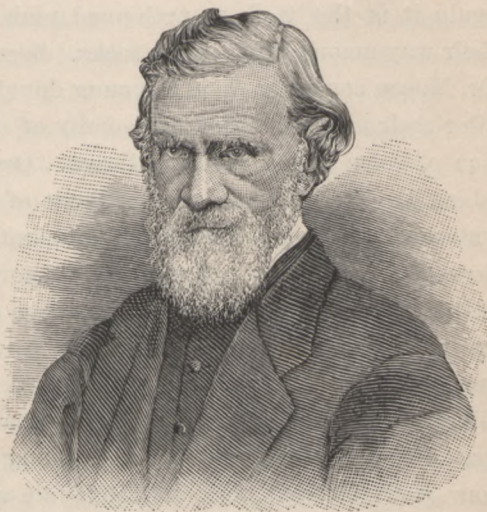
Young Mason's love for mathematics was awakened by an old book he opened at a book-stall at Hull. He went home and begged his mother to buy it for him, and in two weeks she saved enough money to purchase the book. He afterwards mastered Euclid and made considerable progress in the higher mathematics. In 1818 he came over to Philadelphia, and from that city went to Cincinnati, still working at his trade. In 1821 we find him in St. Louis, where he remains till 1824. Then he takes up his "kit and boodle" and descends the Mississippi to New Orleans. Thence he sails for Boston, where he arrives in 1824. At Randolph, Massachusetts, he meets a Baptist minister who, in a private interview in 1825, convinces him of his personal need of a Saviour. Marrying the same year, he settles as a shoemaker at Canton, a manufacturing village fourteen miles southwest of Boston. He obtained a good hope in 1826, and in the year following he was licensed to preach the Gospel. While pursuing his theological studies at Newton, his wife, who had been the instrument of his conversion, sickened and died. In 1830 he married Miss Helen M. Griggs, of Brookline, Massachusetts, and with her embarked for Burmah on the 26th of May. His fellow voyagers were Rev. E. Kincaid and his wife.

At the outset of his missionary career, it was his lot to become a conspicuous figure in a scene of general and memorable interest, the baptism of thirty-four Karens in the presence of the dying Boardman, who had been carried on a cot-bed to the banks of the river where Mr. Mason administered the ordinance. The latter had arrived in November, 1830, and had accompanied Boardman on his last tour among the Karens. In January of the year following Mr. Boardman commenced another tour, in fulfillment of a promise he had made to the Karens. He was so feeble, however, that he had to be carried on a bed, and at the

end of his journey, on the third day, he was manifestly sinking. But he could not consent to return until the candidates for baptism were examined and he saw the ordinance administered. As Mr. Mason and other friends were about setting out to carry him in a boat back to Tavoy, he passed peacefully to his reward.

Within the limits of the province of Tavoy are about fifty villages, and it was Mr. Mason's business for the first two years to walk through all parts of the country with a native assistant, dropping a word of exhortation, a tract, or some part of Scripture in the midst of every Burmese family in Tavoy.

Mr. Mason afterwards extended his travels to the Karen villages in Mergui, where as yet there had been no missionary. In the prosecution of these labors he often went out to sea in an open boat, and was repeatedly



Rev. Francis Mason, D. D.

stranded. He likewise labored much on the river Tenasserim, which he traced from near its mouth to its source in the highest mountain of Tavoy. This river has numerous rapids, on descending which his party usually took their baggage off the rafts and carried it down to the foot of the falls by land, sending the rafts over empty. Weary of this process, they once tried the experiment of going over without unloading, but when they got among the rocks and foaming waters, the raft rolled over

up-side-down, and threw them all off. However, they contrived to seize the bamboos, and were all carried down into the deep eddies below. As they had taken the precaution to tie on all the baggage, nothing was lost. They did not make this experiment a second time.

The scenery of Tavoy is much admired, by reason of the variety of hill and dale which continually pleases the eye of the traveller. The mountain streams are now rapid, and now shallow. At one time you hear the quiet murmur of the brook, again it is the wail or prolonged plaint of cascades, making their way among obstructing rocks. Somewhere in his writings, Dr. Mason compares them to young daughters of Niagara crying after their mother. Another novelty of this region is the situation of some of the Karen villages. One of these was Palow, which Dr. Mason found very difficult of access. It is literally embosomed in mountains, which have but a single narrow gorge, through which foams and roars a wild torrent. The easiest way to it is by crossing two lofty spurs of the range, following up the course of one stream and descending by another that is a tributary of the Palaw river, and falls into it a few miles below the village. The stream you ascend, often falls in cascades of more than fifty feet at a single leap. In going around these cascades, your path is from rock to rock, like ascending the steps of a tower. At the highest point is a level space or piece of table-land, covered with an impenetrable under-growth, so that you now find no possible path but through the waters of the stream, which is often several feet deep. When you begin to descend on the other side of the mountain, you are in the utmost danger of stumbling and falling at almost every step. The missionary seldom goes down these mountain sides without receiving a variety of bruises. But when, we are told, the highland vale is reached where the wild Karens, like the hornbills, have perched their nests, a scene of sur-

passing grandeur and beauty is presented, where the lover of rural sights and sounds may have his soul flooded with the melody of nature; melody piped from the jutting rocks that frown above him, down to the springing crinum at his feet.

Dr. Mason was a naturalist, and not a few of his descriptions of the scenery of Tavoy and Burmah can only be understood by such readers as are acquainted with several branches of natural science. We give one example, which is a part of his account of the trees that adorn the mission cemetery at Tavoy, where rest the mortal remains of his second wife and of Mr. Boardman:

“The grove of large trees looming up in the centre are *mesuras*—sacred with the Buddhists, for they believe that Arematàya, the next Buddha, will enter the divine life while musing beneath its hallowed shades. The flower of the *mesura* is large, resembling the rock rose, and is very fragrant. * * * The grandees of Ava are said to stuff their pillows with dried anthers of the flowers on account of their fragrance. * * The delicious odor of their blossoms gave them a place in the quiver of *Camadeva* or the Hindu god of love.”¹

Mr. Mason learned a language with great ease. He mastered the Sgau Karen and the Pwo Karen; he afterwards wrote a grammar of the two dialects for the use of the missionaries. For a few years he taught a theological school at Tavoy, for the Karen preachers. He usually employed the rainy season either in teaching or in translating, while the dry season was occupied in travelling and preaching among the Karen villages. In 1837, he published Matthew's Gospel in Karen. In preaching excursions, he was sometimes accompanied by Ko Thah-byu, the first Karen convert, of whom we shall elsewhere give a particular account. Mr. Mason wrote a memoir of the Karen Apostle.

1. The festival of Cama or Camadeva, was formerly celebrated every Spring by the Hindu women of Udepoor, with peculiar enthusiasm. One of their hymns adores him as the god of gods. See the hymn beginning, “Hail, god of the flowery bow!”

The book had a considerable sale. One edition was exhausted in India, another in America; while the learned Professor Hengstenberg translated it into German. The history of the British edition of this little book shows how publishers sometimes hearken to the calumniators of authors. The London Tract Society brought it out, and it was selling all over the British Empire, when some one told the committee of the Society privately that the statements in the book could not be depended upon; so they ceased to publish it. "But," says Mr. Mason, "every statement of facts is unquestionable. Most of the work was read in manuscript by my associates in Tavoy and approved before it was put to press. If such an unfounded report was intended to injure the author, it was a signal failure; because the book was a decided success, and if not true, then it establishes my character as a writer of fiction; and a successful writer of fiction usually stands higher in the republic of letters than a writer of truth."

North of Prome are settled a good many of a singular tribe, the Khyens, who tattoo the faces of their girls. While in Tavoy, Mr. Mason baptized the first of that tribe. While visiting some of the Karen villages he found it convenient to go out to sea and then turn into some of the small rivers that descend from the mountains. When on these excursions he sometimes found encamped at the mouths of the streams parties of Selungs, the Karens of the Sea, who live in their boats. They are distinct from the other tribes of India, and are of the same race as the Sandwich Islanders.

In 1846 Mrs. Mason died, and he sent his two little girls to America. Sickness soon after compelled him to think of abandoning his mission. But after a voyage to Serampore his health was so far restored that he went back as far as Maulmain, and commenced the translation of the Old Testament into the Karen language. He had already, in 1843, translated the whole New Testament.

In 1847 he was married, by Dr. Judson, to Mrs. Ellen Huntly Bullard, widow of Rev. E. Bullard, and daughter of Rev. S. Huntly, of New Hampshire. She was a lady of many accomplishments and great industry. Two of the steel engravings in the attractive memoir of his second wife, Mrs. H. M. Mason, were engraved from drawings made by her pencil. She was afterwards much blamed for teaching the Karens her own peculiar views, and so leading a number of the churches into heresy. She is now residing in Rangoon. For a time, Dr. Mason, blinded by his partiality, was unable to detect any dangerous errors in her teachings; but in 1870 his eyes were opened, and he began to oppose the extravagant opinions of his wife. Now using his influence to heal the divisions which had so long afflicted the Karen churches, he was permitted to see many of them forsaking false doctrines, and returning to unity and concord.

In 1853 he completed his translation of the whole Bible in the Sgau Karen. For the last six years this great work had absorbed all his time and strength. When this Bible was published it was highly approved by competent critics; yet, after all, his own opinion was that it needed revision, and to this end he suggested the appointment of a committee of missionaries to revise the translation for a new edition, and thus make it the translation *of the mission*, and not of Dr. Mason. This advice shows at once his humility and his round-about common sense.

Mr. Mason had now been twenty years in the missionary field. He had of late years been in poor health, and it was not unfrequently while lying on a sick bed that he had been able to carry forward the translation of the Bible. Attacked with dangerous sickness, in 1854 he embarked for his native land. He left the mission in Toungoo to the pastoral care of Sau Quala, a native preacher who had been converted by the first sermon of Ko Thah-byu.

After an absence of three years, in 1857, Mr. and Mrs. Mason

returned to Toungoo. He travelled among the Karens on the back of an elephant, attended by groups of the natives, from twenty to fifty, to dig a footing for the elephants on the steep sides of the mountains, or to cut paths for them through the bamboo-thickets. Growing weary, however, of seeing him move so slowly, they made for him a bamboo palankeen, in which they carried him from village to village. At length he settled among the Bghais Karens. After making himself acquainted with the language, he translated and printed Matthew, Genesis, the Psalms, and a few of the minor Epistles. In 1859 he visited the Red Karens, being the first missionary that had ever trodden their soil. He translated a catechism into their dialect.

It was his opinion, as we state more fully elsewhere, that the Karens were the descendants of a colony of Jews who had, before the Christian era, been driven from China. He found that their traditions were exclusively of Hebrew origin. More recent research has confirmed his theory.

Dr. Mason's diversion, while on his preaching tours, was the study of the natural history of the regions through which he passed. When he encamped for the night, or was detained by partial sickness, his Karen friends would bring to him specimens of the birds, fish, insects and plants which belonged to the vicinity. Out of these and similar studies, occasionally pursued, grew a very instructive volume on "Burmah, its People and Natural Productions." He was ever making new attainments; he was beyond sixty when he learned the art of printing and taught the Karens to print. He taught his disciples to turn off printer's work equal to that of the Bengal Asiatic Society. The works of science and art which he prepared and printed, show his concern for the intelligence as well as the piety of the Karens.

Ill-health at length laid him aside from service, and he died among the Karens, March 3d, 1874, aged nearly seventy-five years.

In his autobiography, "The Story of a Workingman's Life," etc., he states a fact which ought to teach young ministers to labor and to wait, or rather to labor so diligently that work shall leave but little leisure for waiting. Observing that God has put great vitality in seeds, and that, after a forest has been cleared of large trees, young plants spring up of a widely different species, from seeds that lay in the earth for many years, he cites a case showing an analogous vitality in the words of Scripture. A native Karen was baptized at Prome in 1860. While Mr. Boardman was preaching in Tavoy, this native, who then resided there, gave not the slightest indication that he was a believer; and yet, after Mr. Boardman has been dead more than thirty years, he comes forward and confesses that he believed the Gospel when he heard it from his lips.

A striking parallel might be drawn between the life of Francis Mason and that of William Carey. We can only call attention to one point of resemblance. Like Carey he was always looking towards "the regions beyond." And this was equally true of his intellectual progress and his adventures into new and remote missionary fields. That passion for advancing which caused the Germans to call Blucher "*Marshal Forwards*" fired the soul of Mason with an unquenchable and steady glow. If at any stage of his career sickness or other necessity occasioned delay, no sooner did he regain his liberty than he redoubled his activity and push. In this respect he was like the river Tenasserim, the course of which he was the first to delineate: after it has been retarded in its wider and almost level channel across some plain, it makes all haste to plunge headlong down the rocks, as if to redeem its character from the least suspicion of its being a motionless lake.

The history of the Toungoo mission since the death of Dr. Mason will now be briefly given. In 1875 Mr. and Mrs. Cushing returned to the United States by reason of ill health. During

their absence two Shan preachers, speaking the Burman language, visited among the villages of Toungoo. In this expedition they met one chief who commanded his people to assemble at the zayat to hear the tidings of salvation. The people came accordingly, and for many days the zayat was thronged with attentive hearers. In the year following, one hundred and forty Burman villages were visited. Among these, nineteen villages were found destitute of a Kyoung, or house for the priests of Guatama. In 1876 Mr. Crumb came to re-inforce the Karen department of service. The Woman's Missionary Society also sent additional teachers for the Toungoo schools. There are now (1884) connected with the Karen departments of the Toungoo mission, Rev. E. B. Cross, D. D., and wife, and Miss F. E. Palmer, laboring among the Pakus; Rev. A. Bunker and wife, Miss H. N. Eastman and Miss E. O. Ambrose, among the Bghais; Rev. A. V. B. Crumb and wife, among the Red Karens.

In the Paku department there are sixty-three churches and 2,564 members; in the Bghai department there are seventy-seven churches and 2,500 members.

In the work of evangelization, the Red Karens received their first native preacher from the Paku department. In 1876 the Paku Association ordained a missionary for Karennee. There are now five or six native preachers travelling through this wild region. Like the negroes of Africa, the Red Karens believe in witchcraft. One of the native preachers, Pebboo by name, has been driven out of Karennee because it has come to be believed that he is the chief of those who are possessed with evil spirits. Those who are condemned for witchcraft are shot. One of the converts, accused of witchcraft, was shot at three times while fleeing from Karennee. He was compelled to leave his family among his enemies, where they are liable to be sold as slaves, or shot.

Dr. Cross says that the largest association he ever attended

was the Paku Association, which was held at the village of Khla, February 6th, 1884. He never saw so many Karens together on any occasion before. The people were remarkably well dressed, orderly and quiet. It cost the church in Khla, to feed the people who were present, about 986 rupees. They had prepared seven buffaloes, besides a great number of bullocks, to be slaughtered; but when some messengers heard of this, they objected that it was dangerous to partake freely of such food where so many were present. The association, therefore, voted to thank the Khla people, and ask them not to slaughter the buffaloes. The church in Khla then cheerfully provided other food. All the Red Karen churches beyond the British frontier belong to this association.

They are a branch of the Chinese family. "This," says Dr. Dean, of the Chinese Mission, "should encourage us to prosecute the work till the laborers from the western frontiers of China shall meet those who entered by the south and east, to shake hands on the interior plains or western mountains of the empire, and mingle their songs of triumph to our Emmanuel."

So much for the Karen department of Toungoo. As for the Burman department, one of the omens of hope is found in the decay of the monastic schools, which are being superseded by the schools supported by missions and by the government. Rev. F. H. Eveleth more than once mentions the difficulties which he encounters. "It is," says he, "much like forcing a sailing-vessel through the Straits of Gibraltar against a head wind." Thus writes he in 1883; in 1884 he says: "We have worked old mines, and have done some prospecting in new ones; but the ore is not yet fully separated from the soil, and, to the eye of the faithless, we may appear to have expended our strength for naught. Yet, to the miners, there have been hopeful glistenings in the dark here and there."

CHAPTER XXXVI.

MRS. H. M. G. MASON.

Her visits to the Mission Cemetery at Tavoy.—From Brookline, Massachusetts.—The Revival in Boston.—Mr. and Mrs. Farwell, of Cambridge. Miss Griggs Marries Mr. Mason.—Goes out to Tavoy.—The Karen Prophet.—Her Description of Burmese Votaries of Gautama.—The Death of Gautama as Described in Burmese Books.—Mode of Travelling among the Karens.—Parting with her Children.—Married and Single Missionaries.—A Native Dorcas.—Mrs. Mason's Sickness and Death.—Her Peculiar Qualities.

WHEN Mrs. Mason reached Tavoy Mr. Boardman's mortal remains had been laid to rest in a spot once sacred to Guatama, in the shade of the fragrant Camadeva. But his widow loved to accompany Mrs. Mason to that bower where she showed her a vacant space next to her husband's tomb, for her own final resting place. But the narrow space is still vacant and is destined to be vacant forever. She was to be buried upon "The Rock of the Sea." She also showed Mrs. Mason the little bamboo hut which Mr. Boardman had erected and fitted up with a table, a chair, a Bible and a hymn-book—a cell of prayer where he daily retired and prayed into existence the Karen mission.

In later years Mrs. Mason, herself a mourner, laid there under the green turf her Henry and her Stella, and there she spent days of fasting and prayer. There she took her little Lucy Ann, and other children with her, on their birthday, to pray for and with them.

During the first three years of her residence at Tavoy she was blessed with the companionship of Mrs. Boardman, but when the latter left for Maulmain the mission house was for a season

CHAPTER XL.

JONES AND DEAN OF SIAM.

I.—Rev. Dr. John Taylor Jones.—Perils among Malayan Pirates.—First Labors in Burmah.—Learns the Siamese.—Account of his Early Years.—The Peculiarities of his Piety.—Translated the Bible into Siamese.—His Services as Translator to the King.—A Natural Linguist.—His Personal Appearance and Habits.—A Model Missionary.—His Death.—What Strikes Pagans with Astonishment.—II.—Rev. Dr. William Dean.—Childhood and Parentage.—Embarkation for the East.—The Sojourn at Singapore.—The Attack of the Malayan Pirates.—Early Death of his first Wife.—Memoir of Mrs. Theodosia Dean.—Mrs. Maria Dean.—Pastor of First Baptist Church in Siam.—Five other Churches Organized.—Has baptized five hundred Chinese.—Organized the First Church in Hong-kong.—The Church at Swatow.—Translation of the Scriptures and other Books.—Visit to the United States.—III.—Mrs. Maria Maine Dean.—A Native of Chenango County, N. Y.—Marries the Young Missionary Slafter.—Left a Widow.—Marries Captain Brown.—Return to America.—Marries Dr. Dean.—Her Work among the Simese.—Dies in Boston while visiting America in 1883.—A Tribute to her Character.

I.

“MY ACQUAINTANCE with Mr. Jones,” says Rev. Dr. Dean, “commenced at Singapore in 1835. There I encountered with him an attack from Malayan pirates, by whom he was thrown into the sea; and there, as the mark of the deadly piratical spears, and in the last stage of exhaustion, I succeeded in drawing him into our boat, and by means little less than miraculous we were delivered from the murderous attack.”

Mr. Jones had come out to Maulmain in 1831, to labor among the Burmans. While there, however, he heard of an interior tribe called the Talaings. The brethren of the mission reported that in their inland excursions they often passed through villages in which nothing but the Talaing dialect was spoken or understood, and it was conjectured that the Talaings might be as numerous as the Burmans. Mr. Jones, therefore, began to

divide his studies between the Burman and this new dialect. As yet there was neither dictionary nor grammar in the Talaing. As great numbers in Siam were accessible through this dialect, he was sent to Bangkok, the capital of that kingdom. As early as May, 1834, Mr. Jones had made such progress in the Siamese language that he was able to issue a tract in it; and by the close of the year he had completed two more tracts, besides a translation of the Gospel of Matthew.

It was while on a visit to Singapore that he met Mr. Dean, who had come out to Bangkok to labor in the Chinese department of the Siam Mission. After recovering from their wounds (for Mr. Dean was also struck with piratical spears), they voyaged together in an Arab ship to Bangkok, and there for five years they were associated in missionary work.

John Taylor Jones was born at New Ipswich, New Hampshire, July 16th, 1802. He was of a Congregational family, graduated at Amherst College, and while studying theology at Andover became a Baptist and was baptized by Rev. Dr. Malcom, then pastor of the Federal Street church, Boston. He completed his theological course at Newton. Our great hymn-writer, the Rev. Dr. S. F. Smith, a fellow-student of his at Andover, says that "with him religion was not so much a feeling as a principle; not so much an occasional impulse, as an ever-acting and an equably-acting force. He rejoiced in the sunshine of prosperity; but he toiled on with steady zeal under the deepest shade."

In 1834 Mr. Jones commenced the great work of his life—the translation of the New Testament into the Siamese. This work he completed in 1843. While residing at Bangkok he acquired great influence with the inhabitants, and the King, as well as the magistrates, consulted him in cases of difficulty. His services as interpreter were of great value not only to the King of Siam, but also to the English and American ambassadors. His

translations were complimented by the King as showing more knowledge of the minute forms of the language than even educated natives ordinarily possessed. He is said to have been more eloquent in Siamese than in English. He was born with the gift of easily acquiring a language, and was a great authority among his fellow missionaries concerning the nice shades of meaning in different words in the sacred or in the pagan tongues. In 1851 he sickened of the common disease of



View of Bangkok.

the climate. His death was very edifying. Three Siamese school-girls having been brought to his bedside, he said to them: "You have often heard me tell you that the affairs of this world are of short duration." Many came to his funeral to testify their respect for his character and services, and the King of Siam sent a present, with the request that it might be deposited in the coffin.

He was thrice married. His first wife was Eliza Grew, of

Hartford, Connecticut; his second, Judith Leavitt, of Meredith Village, New Hampshire; his third, Sarah Sleeper, a teacher in New Hampton Institution. She survives him, and has since become the wife of the Rev. S. J. Smith, who was born of a Hindu mother, and familiarly known while a student at Hamilton as "Hindu Smith."

In manners Rev. Dr. Jones was modest and unassuming, prudent and rather reticent in speech, and cautious in the choice of friends and acquaintances. He was of medium stature, slender, and a little bent from long and continued study. His eyes were blue, and deep-set beneath overhanging brows. His hair was of a light color, and his nose large. His face was oval and marked with the small-pox, from which he had suffered in Siam. He occasionally smoked a cigar, probably as a medicine and not as a luxury.

Rev. Dr. Dean, who knew him intimately, says: "*Thorough*, was his motto. His mind, more than that of any man I ever knew, was *accurate*. I have met men on the missionary field who discovered some stronger points of character, and in some particular qualifications a greater fitness for missionary usefulness; but, taking him altogether, I have never seen his equal, and among more than a hundred men I have met among the heathen, I would select Dr. Jones as the Model Missionary."

We ought to add one anecdote which my intimate friend, Rev. Dr. Dowling, used to tell. During Rev. Dr. Jones last visit to New York, "There is one thing, Brother Dowling," said he, "which distinguishes Christianity from every false religion. *It is the only religion that can take away the fear of death*. I never knew," said he, "a dying heathen in Siam, or anywhere else, that was not afraid, terribly afraid, of death. And there was nothing," he added, "that struck the Siamese people with greater astonishment than a remark that my dear departed wife made, in Siamese, to her native nurse, shortly before her death:

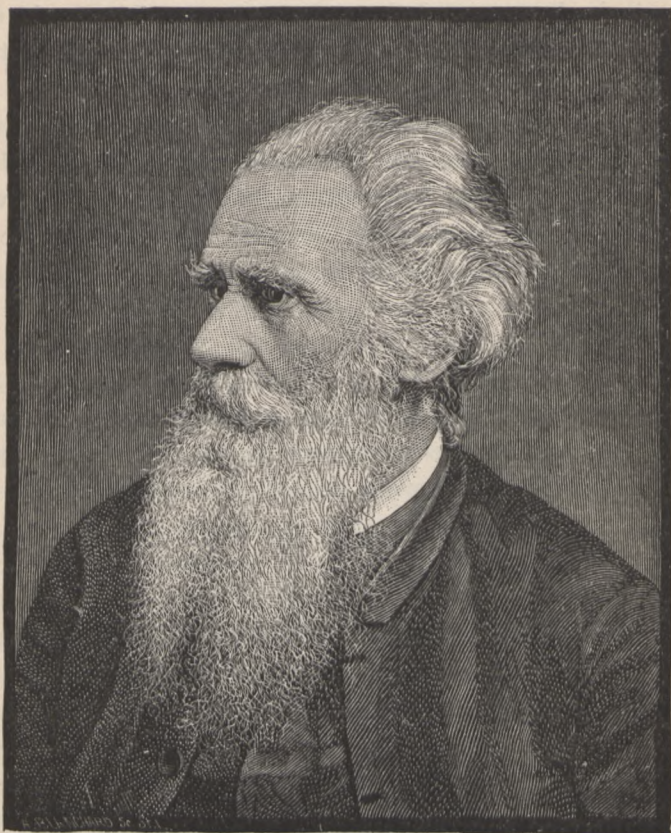
'I am not afraid to die.' For weeks after her death, the Siamese people would come to me, as though incredulous that such a thing could be, and ask, 'Teacher, is it really true that a person has died and was not afraid to die? Can it be possible?' And when assured that it was even so, they would say, 'Wonderful, wonderful, that a person should die and not be afraid.'

In the life of Babagee, "the Christian Brahmin," as we remember, we are told that his Hindu wife, who had long resisted persuasion, was led to Christ in consequence of having witnessed the happy death of the Rev. Mr. Hervey, the associate of the Rev. Hollis Read, of the Deccan Mission.

II.

William Dean was born at Morrisville, N. Y., June 21, 1807. He was the eldest of eight children of Joshua and Mary Dean, and now (1884) with one exception is the only surviving member of the family. His father was a farmer, one of the first settlers in western N. Y., and died at the age of sixty-five, a deacon of the Baptist Church; and the grandfather lived to the age of ninety years. William labored on his father's farm till he was sixteen years old, when his mother died. The loss of her maternal companionship, and her last loving words, were the means of his conversion. Soon after, he commenced a course of study at the academy, and graduated at Hamilton Theological Seminary in 1833; and the following year was designated, in behalf of American Baptists, to commence a mission among the Chinese. Before first leaving America he baptized, in his native town, several cousins and other young friends and former pupils, among whom was Emily Chubbuck, who became Mrs. Emily Judson. As China was then a sealed country, he was instructed to begin his labors among the Chinese at Bangkok, Siam. He sailed from Boston in the ship "Cashmere," July 3d, 1834, in company

with a party of missionaries, among whom were Messrs. Wade, Howard, Vinton, Osgood, Comstock and their wives, destined to Burmah, and Dr. and Mrs. Bradley, of the American Board, for Siam. At Maulmain, Mrs. Sarah Boardman Judson sent her



Rev. William Dean, D. D.

son, George Dana Boardman, then six years old, by the "Cashmere" on her return passage to America, and from Maulmain to Singapore the little boy, now Dr. Boardman of Philadelphia, was committed to the care of Mr. and Mrs. Dean. During the

detention, for some weeks, of the ship at Singapore, little George lived with Mr. and Mrs. Dean at the mission-house, and when the "Cashmere" was about to sail for the United States, Mr. Dean and John Taylor Jones took little George in a small Chinese boat to embark him on board the ship, which was anchored several miles from the town. While on the way to the ship they were attacked by Malayan pirates, who threw Mr. Jones into the sea, and sent a number of fishing spears into the body of Mr. Dean and the boatmen, while little George, under the seat of the boat, remained untouched. Finally the pirates, on receiving a box of letters and journals, which they vainly supposed contained money, suspended hostilities till Mr. Jones regained the boat. The party were soon picked up by a large fishing boat of twenty men, and taken into Singapore. The following day George was taken by the police force and safely embarked on board the "Cashmere."

Mr. Dean's first wife, Matilda Coman, was an early school-mate and then a pupil. She survived the long voyage of 156 days before the first landing at Maulmain, and thence twenty days to Singapore; lived to look upon the heathen and commence the study of the language in which to teach them the lessons of Christianity, when she laid her youthful form of beauty in the grave, leaving a daughter to bear her name and afterward become the adopted daughter of Baron Stow, of Boston.

Mr. Dean's second wife was Theodosia, daughter of Edmond Henry Barker, of Thetford, England; author of several classical books, such as a Greek Thesaurus, etc. Theodosia inherited her father's scholarly taste, and soon acquired a practical knowledge of the spoken and written Chinese language. She was married to Mr. Dean in China in 1838, and in the same country, after five years, ended a career of much usefulness and bright promise by that fell destroyer, the small-pox, after being thrice

vaccinated and often exposed to the disease. An interesting Memoir of Theodosia was prepared by the pen of Dr. Pharcellus Church.

The recent wife of Dr. Dean, Maria Maine, was born in Norwich, N. Y., and first went to Siam in 1838, as the wife of Rev. Coraden H. Slafter. After the death of Mr. Slafter, she became the wife of Daniel Brown, Esq., who died at Bangkok in 1850, and she was married to Dr. Dean in 1854.

Mrs. Dean first went to Siam as a missionary's wife forty-five years ago; since which time, with some interruptions, she has labored with great fidelity and efficiency for the mental training and Christian instruction of the people of Siam. Having the use of the colloquial and written language, both of the Chinese and Siamese, she had a ready access to, and a guiding influence over the women and children of the country, and rendered important help to her husband in his general missionary work.

At the organization of the first Protestant church in Siam, 1837, Dr. Dean became its pastor, and has since organized five other Chinese churches in the country, and baptized about 500 Chinese disciples. The descendants of *Chek etc.*, one of the constituent members of the first church, have been office-bearers of that church for three generations, one now serving as deacon and another as treasurer.

In addition to the six churches in Siam, Dr. Dean in 1843 planted the first Chinese church in Hong Kong, with two Chinese members from the Bangkok church and the first two Chinese disciples baptized at Hong Kong. Mr. Shuck had before organized a church there, composed of Europeans, in which there were no Chinese members till after the organization of the Chinese church by Dr. Dean. From that church went a native preacher with Dr. Magowan to open our mission at Ningpo, and two other Chinese from the Hong Kong church, Chek Sun and Chek Ee, first preached the Gospel to their countrymen at Swatow, under stripes and imprisonment. After-

wards our mission at Hong Kong was removed to Swatow, under the guidance of Mr. Johnson and Dr. Ashmore, where it has now become one of the most promising missions in China; still under the leadership of Dr. Ashmore and his efficient colleagues. One of the first two Chinese baptized at Hong Kong, *Ko A Bak*, went with Dr. Dean to the United States in 1844, and the other, *A. Tui*, after seeing his wife and some of his children in the church, died in 1882 at Hong Kong, aged seventy-four, as an ordained preacher of the Gospel.

Dr. Dean has published the Pentateuch in Chinese, Notes on Genesis, Exodus, Matthew and Mark, a translation of Daily Manna, by Baron Stow, a Scripture Manual, a Hymn Book, some Chinese tracts, and a revised edition of the New Testament in Chinese; also a small work in Chinese and English, called "First Lessons," and a small volume in English, "The China Mission." Since going first to the Chinese in 1834, Dr. Dean has visited America three times, in 1844, 1854 and 1876, and spent the years from 1854 to 1864 in the United States, recovering health and occasionally attending public meetings and giving addresses on Missions. During those ten years he remitted his salary, but never lessened his interest and efforts in his life-work so far as he was able. Now, at the age of seventy-seven, he is holding on his way with rejoicing, and giving us encouraging accounts of the success of his mission, and invitations to share in his work, which for several years has been prosecuted alone by himself and his excellent wife.¹

III.

Mrs. Maria Maine Dean was born in Norwich, New York, October 3d, 1818. She was converted in 1831, at the age of thirteen, and was baptized by Elder Jabez Swan. She improved the great advantages that were then afforded by the Norwich Academy. At the age of twenty she was united in marriage with the Rev. C. H. Slafter and accompanied him as a missionary to Bangkok. Not many months after their arrival in Siam,

¹ In November, 1884, he again visited America.

Mr. Slafter fell a victim to the disease of the climate. Left a widow in a heathen land, more than forty years ago, at a time when the Board of Missions did not favor the services and support of single women among pagans, her only duty, as it appeared, was to return to America. But she resolved to remain in Siam, and do what she could for the salvation of its benighted people. While thus employed she married Capt. Daniel Brown, commander and part owner of a ship ply-

ing between Liverpool and Bangkok.

In the latter city she continued to reside until the death of Capt. Brown in 1849, when she returned home and resided in New York until May, 1859, when she was married to Dr. Dean, who had recently returned to America after long service in Siam and China. So imperfect was Dr. Dean's health that



Mrs. Maria Maine Dean.

he had little hope of resuming his labors in Asia. But after a residence in his native land for ten years, his health was so far restored that he was able to return to Bangkok, where he continued until the present year (1884).

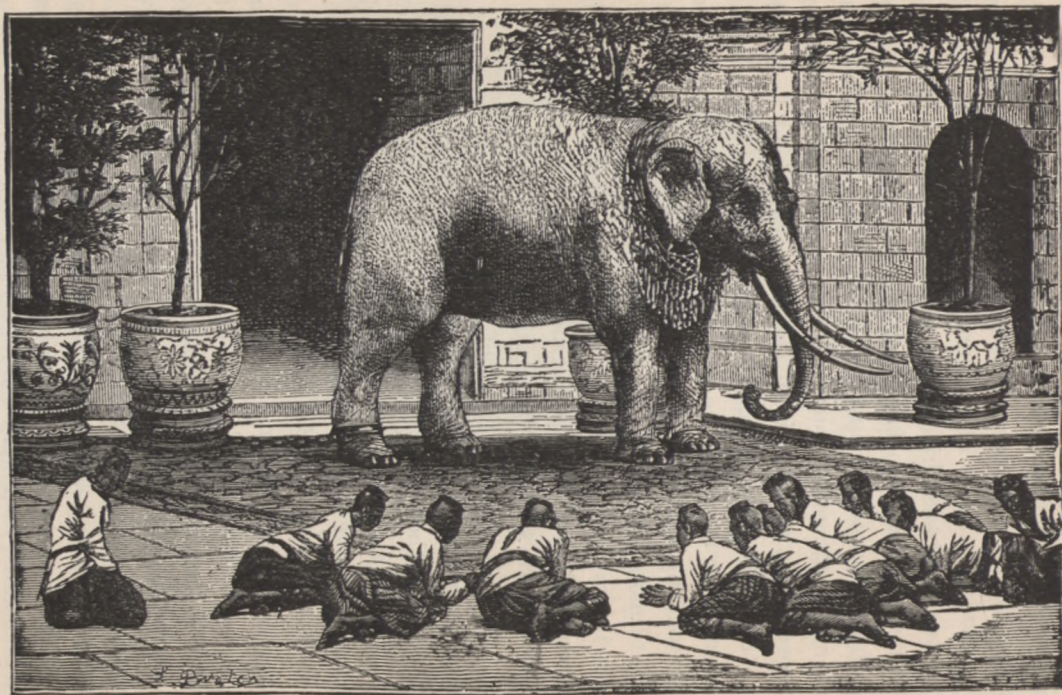
Mrs. Dean made a short visit to this country in 1870. She again visited America in 1882, in the hope of regaining her health, and of finding helpers in the Siam Mission; but while preparing to return to Asia, she was stricken with fatal disease, and after a few days of suffering, peacefully fell asleep,

at the home of her son in Boston, on the 16th of January, 1883.

Mrs. Dean gave very efficient aid to her husband in various departments of mission work, notably in the superintendence of schools and in teaching among the women. She was a lady of personal as well as intellectual and moral beauty. A friend of the family makes this tribute to her memory: "No ordinary words can do justice to her character and her work. Few persons whom I have met impressed me as she did. Such womanly grace, such refinement, such culture, such dignity, such force, such sweetness, such spiritual elevation, combined in her character, that she seemed almost to realize the ideal of womanhood. The great work to which she had consecrated her life gave such a lofty tone to her thought and conversation as lifted her quite above ordinary women. * * * What unending influences she has set in motion! How many of her own sex will be inspired by her example to follow in her steps! And so she will prolong her loved work through the coming years."

Mrs. Dean is another proof of what revivals have done for our foreign missions. Elder Swan labored as an evangelist at many places in the Chenango Valley, and Mrs. Dean was among the multitude he gathered into the fold of Christ. Her father the present writer knew very well: he did excellent service as deacon in the church at Oxford while Elder Swan was its successful and honored pastor. Deacon Maine was a man of strong faith, fervent zeal and of prayerfulness. He did not fear the approach of the showers of grace, and was never more happy than while the rain was falling, even when it was mixed with thunder and lightning and hail.

And with all her gentleness Mrs. Dean blended great perseverance. "How long do you propose to stay among us?" a native demanded of a missionary who had just arrived, "Until the Day of Judgment," was his resolute reply. Mrs. Dean was of the same spirit, and would have gladly been buried beneath the clods of Siam.



THE WHITE ELEPHANT OF SIAM.

CHAPTER XLI.

MISSIONS IN SIAM AND SHANLAND.

The first Work among the Chinese.—The Chinese Department of the Siam Mission.—Messrs. Jones, Dean and Shuck.—Mr. Shuck goes to Canton.—Present State of the Mission.—The White Elephant of Burmah and Siam.—The Situation and Religion of the Shans.—Their Language.—First Mission in Shanland.—Mr. Bixby's Labors among the Shans.—The First Shan Convert.—Messrs. Cushing and Rose.—The Present Relations of the Shans to the Burman Missions.—Report for 1884.—An Attack on Bhamo by Ka-Khyens.

THE FIRST missionary work done by Baptists among the Chinese was in Siam, a kingdom south of Burmah, the capital of which is Bangkok. The Chinese department of the Siamese Mission commenced in a very unostentatious way. Mr. Jones who, as a missionary, was giving himself to those who spoke the Siamese, opened his house for a little meeting of Chinese. They were led in worship by a Chinese convert. They were only about a dozen in all, but by distributing Chinese Bibles and tracts they became influential among their sojourning countrymen. In 1834 Rev. William Dean and wife arrived and took charge of this little company. They spoke the Tie Chin dialect, which Mr. Dean was the first foreigner who ever studied. When he first preached to the Chinese, his audience numbered thirty-four; in two months it increased to fifty. He baptized three converts in 1835. Rev. Jehu L. Shuck and Rev. Alanson Reed re-inforced the mission in 1836. The latter died the year following, while Mr. Shuck was transferred to Macao. In 1842 Messrs. Dean and Shuck removed to Hong Kong for better protection, the island having now come into the possession of the British. Here Mr. Shuck became one of the editors of the *Friend of China*, built two chapels, opened a school, and

preached on Sundays in Chinese and English. In 1844 his congregation was blessed with a comparatively great ingathering, in which he baptized nineteen. The same year was signed a treaty of commerce between the United States and China, providing for the erection of chapels and hospitals at the five open ports:



Portal to Royal Audience Hall, Bangkok.

Canton, Amoy, Foo Chow, Ningpo and Shanghai. The same year died Mrs. Shuck, a lady of great beauty of character. Her biography, by the Rev. Dr. Jeter, has received high commendation. While Mr. Shuck was preaching at Macao, in 1844, a place under Portuguese jurisdiction, he baptized Yong-Seen-Sang, his

teacher, who afterwards became a preacher, and accompanied Mr. Shuck to the United States in 1845 and 1846. He was present at the first anniversary of the Southern Baptist Convention, which met in 1846 at Richmond, Virginia, and made an impressive address in reply to the welcome of the president of the Convention. Being appointed by the Southern Board to labor in Canton, where he had already organized the First Church of Canton, Mr. Shuck returned home and set out on a tour through the South to canvass in behalf of the chapel in Canton. Yong (Seen-Sang corresponds to our Mr.) bore him company and did much to awaken new interest in the evangelization of China.

Dr. and Mrs. Dean labored for many years among the Chinese of Siam. The Chinese in Siam are a permanent and growing political power there, and the government may eventually fall into their hands. Seventy were baptized during the year 1881. There are at present six churches, six preachers, and about five hundred native Baptists in Siam.¹

Divine honors are paid to the white elephant at the courts of Burmah and Siam, by reason of the belief that an animal of this description is the last stage of many millions of transmigrations through which a soul passes on its way to *nigban*.

The residence of the white elephant is contiguous to the royal palace. A lofty curtain of black velvet, richly embossed with gold, conceals the animal from the common eye. Before the curtain the presents intended to be offered to him, as if to an oriental monarch, are displayed on carpets. Honored strangers who are to be admitted to his presence have to wait a short time, as is usual at the audiences of oriental princes, before the curtain is drawn up and the august beast is visible. The natives bow their heads to the ground before him. This elephant has a royal household, or cabinet, consisting of a chief-minister, a secretary of State, an obtainer of intelligence, and other inferior officers,

¹ See Appendix, 3.



A Siamese Prince Royal.

who are all present to receive honored visitors. He is of the complexion of sand.

By some European physicians he is considered to be a diseased animal, whose natural color has been changed by a species of leprosy.

The dwelling of the white elephant is a lofty hall, richly gilt from top to bottom, supported by pillars, most of which are richly gilt. His two fore feet are fastened by a thick silver chain; the covering of his bed is of crimson silk. His trappings are magnificent—being of the richest gold cloth, thickly studded with large diamonds and other precious stones. The vessels out of which he eats and drinks are likewise of gold, inlaid with numerous precious stones.

One of the titles of the King of Burmah is "Lord of the White Elephant," and yet he pays to this beast the same divine honor that the elephant's cabinet do. The Hindu god of wisdom, Ganesa, has an elephant's head. Mrs. Ann H. Judson translated into English one of the celebrated Siamese books, which gives an account of the incarnation of one of their deities when he existed in the form of a great elephant.

The Shans inhabit a region lying north of Siam. These tribes roam a vast tract lapping round Burmah on the north and east, from the banks of the Brahmaputra to the gulf of Siam. They also occupy the border-lands of Burmah, Siam and China. They pay tribute to the nearest powerful neighbor, but are submissive to no adjacent nation, except so far as interest or necessity may require. They are ruled by many petty chiefs called *Tsaubwas*, who are independent of one another, and often at war. They are supposed to form the most numerous of the Indo-Chinese races, and if united would constitute one of the most formidable nations in Eastern Asia. But the life of many of these tribes is wandering and predatory. When they first made their appearance at our mission stations in Burmah, it was as travelling merchants. They are Buddhists, consequently the men and boys, for the most part, know how to read. They have a literature of their own, and they speak the same language, the Tai or Siamese, but broken up into several dialects.

Not a few of these tribes somewhat resemble the Karens in habits and modes of living, and even in personal appearance. But in many respects they are dissimilar. Out of eighty-eight common Karen words selected by Dr. Mason in studying the affinities of language, he found sixteen words allied to the Shan, eleven to the Chinese, ten to the Burmese, three to Tibetan, three to Bhotanese, three to Simbo, one to Indo-European, and one to each of the five northwestern tribes. In one particular, however, the Shans have long had the advantage of the Karens:

They have a written language; and they have adopted many of the regulations and arts of civilized life. Their civilization, borrowed from the Chinese, formerly made them predominant along the central part of Farther India, from the Himalayas to the delta of the Menam.

The attention of the friends of missions was drawn to the Shans as early as 1834, but they did not send a missionary to that land until 1853, when the Rev. Moses H. Bixby and wife went out from Boston, with a view to begin to evangelize these tribes. By reason of the failure of Mrs. Bixby's health, he returned and settled as a pastor in Providence, Rhode Island. But Mr. Bixby's heart did not lose its compassion for the Shans. He therefore made a second attempt to labor among them in 1860. On arriving at Rangoon he learned that, owing to some feud, ten thousand Shans had come and settled seven miles from Toungoo, on lands that were given to them by the English Commissioner. Mr. Bixby accordingly proceeded to Toungoo, and commenced work under very favorable auspices. The first two persons baptized, however, were Burmans, one of them a man who owed his conversion instrumentally to a tract written by Mr. Ingalls, of the Akyab Burmese mission. In November, the same month this Burman was baptized, the prospects of the mission were darkened by the ravages of contagion; insomuch that during two months, a period ending January 7th, 1862, about five hundred Shans died of small-pox.

The first Shan convert, the son of a Tsaubwas, or chief, was baptized in September, 1862. In the first week of the year following seven converts were baptized, five of whom were Shans. In March, 1863, the church numbered thirty members, partly Shans and partly Burmans. In 1865 the mission had branched out into three churches, ten chapels and ten assistants. But the additions were now chiefly from among the Karens. And yet Mr. Bixby, with his assistants, had made occasional

excursions among the Shans, and had entered their land to within about two hundred miles of the western limits of the Celestial Empire. In 1865, Mr. Bixby made two visits to a wild Karen tribe called Saukoos, among whom he found hundreds of Shans, to whom he preached the Gospel. In 1866, Sau-Quala baptized at Toungoo six converts, three of whom were Shans.

Early in the same year Mr. and Mrs. Cushing and Miss Gage re-inforced this mission. After studying the language a year, Mr. Cushing accompanied Mr. Rose in a tour into the heart of Shanland. In a company of thirteen baptized on one occasion, one was a marauding chief whom Mr. Bixby had visited some months before. He dreamed that the teacher had come, and started from home on the strength of the dream, and travelled one whole day's journey to meet him. The conversion of this chief led to a treaty of peace among neighboring tribes, the effect of which promised to open the way into Shanland.

A marked feature of missionary operations among the Shans of to-day is this: Several of our great Asiatic missions have what is called a "Shan Department." This is the case at Rangoon, at Toungoo and at Bhamo. The Shans either reside in villages near these stations, or visit the latter for a few days or months, as traders from Shanland. The converts from these tribes do not easily affiliate with the Burman and Karen disciples, from whom they widely differ in language and race, although there are here and there "Burmese-Shan" and "Chinese-Shan" villages. We have also Shan schools at Maulmain and Bhamo. Recently the Shans have gone out from the church of the natives at Toungoo, and formed a church of their own nation.

The Rev. Moses H. Bixby, D. D., is a native of New Hampshire. He was born in Warren, Grafton County, August 20th, 1827. Converted at twelve years of age, while a boy he was

called to the work of the ministry, and pursued a course of preparatory study, part of which was in a college in Montreal. He was ordained in Vermont in 1849, and during the three years following his preaching was attended with great acceptance and success. In 1852 he was appointed a missionary to Burmah, where he labored from 1852 to 1856. He was then compelled by the illness of his wife to return home, where Mrs. Bixby went to her blessed reward. He next served as a pastor in Providence about three years, hoping, however, eventually to return to Burmah. In 1860 he was again sent out to the East to labor among the Shans. He worked among this people for eight years. Used up by toil in an unfriendly climate, he once more returned to this country, and again repaired to Providence, where he resumed his pastoral work, gathering a new church, since known as the "Cranston Street church," in a growing part of the city. This church is one of the most enterprising and influential in Providence. Dr. Bixby continues to cherish his enthusiasm in favor of foreign missions, and has rendered very great service to the Missionary Union and to missionaries while engaged in pastoral work at home. He received the degree of Master of Arts from Dartmouth College, and his degree of Doctor of Divinity from the Central University of Iowa. We are gratefully indebted to him for the loan of a rare volume on missions, which has been helpful in the composition of these pages.

In 1884 the Shan Mission reported two churches, twenty-five members, and nine baptized. The Shans have been reached chiefly through the Maulmain, Rangoon and Toungoo Missions. Dr. Cushing, of Rangoon, is engaged in translating and publishing the Bible in the Shan language. Recently, however, the mission established at Bhamo has received by baptism three Chinese Shans. "This," says Dr. Murdock, "is the entering wedge among the people of South-western China, and is a matter

of far greater importance and encouragement than the mere report of their baptism would first imply. They are the first-fruits of the one hundred millions of Yunnan, and other parts of South-western China." Bhamo as a mission station has risen in importance since, in 1881, the China Inland Mission established a station at Tali-fu, in the province of Yunnan; thus adding the last link to complete the chain of mission stations which now stretches from India across the Chinese Empire to the Pacific Ocean—"a task," says Dr. Murdock, "that has been the dream of many missionaries in India and China since the beginning of missions in those countries."

This mission has a department devoted to the conversion of the Ka-Khyens. In 1884 it reports two churches, nineteen members, baptized four. The King of Old Burmah, whose capital is Mandalay, has granted to the mission three and one-half acres just out of the east gate of Bhamo as the site of a compound for this important and growing mission. Rev. W. H. Roberts and wife superintend the Ka-Khyen department; Rev. J. A. Freiday and wife, the Shan department.

In January, 1884, an enemy of uncertain number and purpose drove the Burman authorities north of Bhamo into that city. The town prepared to resist an expected attack. A Burmese steamer with four hundred soldiers came up from Madalay in February, and had a skirmish with the enemy just above the city. The steamer then dropped back into the harbor; and the Chinese began to barricade the Chinese bazaar; the Burmese manned the stockade; a force of Chinese volunteers was sent to fortify the deserted British agency, and another force took possession of the lower story of the brick residence of the Jesuits. These birds of prey vainly protested against the house being turned into a fort. When it seemed certain that the city must be attacked, Messrs. Freiday and Roberts, with their courageous wives, determined to remain at their posts. The clouds of war

grew darker every day. Two towns down the river towards Mandalay were captured and burned by the Ka-Khyens. Some of the Chinese in Bhamo, the most powerful race in the place, falsely represented our missionaries as giving aid to the insurgent Ka-Khyens. The heads of nine Ka-Khyens who had been killed were, as a warning, exposed to view on the sands. At length, when the storm of war appeared ready to fall, the ladies of the mission, including Mrs. Freiday's baby, Edith, took passage for Mandalay on a steamer which, as it was supposed, was making her last trip. For two days and nights, the boom of cannon and the rattle of musketry were distinctly heard in the city. The men, women and children all fled to boats; the men manned the stockade, and an attack by a savage foe seemed certain. But the incessant fire of a Burmese gunboat prevented any attack from the enemy on the river; a most opportune rise of nine feet in the river; the gallant assistance of the neighboring villages; and the good management of the governor in sending forward to the front every available man, and in retaining the friendship of the Ka-Khyens at the east of Bhamo, served to keep the enemy at bay. And a later arrival of reinforcements from the capital, and their sharp engagement with the insurgents in a three days' fight, compelled them to retire in haste and quickly disperse. On the 1st of April it was reported that the war had ended, the ladies of the mission had returned to the city, and the native refugees of the vicinity were returning to find their houses in ashes, their stock driven off, and all their rice either eaten or consumed by fire.¹

1. The city was again filled with alarm soon after midnight on Sunday, Dec. 7th, 1884, by its sudden capture. A small force of armed Chinamen entered the town by an unguarded gate, yelling and firing guns. The Burmese Governor and his guard of 150 soldiers, alarmed by the noise, ran away and took refuge on board a Burman gunboat anchored below the city. The Chinese then opened the eastern gate of the town, and let in the main body, consisting of 200 Chinese and about 100 Ka-Chins. These invaders were chiefly mercenary soldiers, some of whom had been employed by the Governor of Bhamo, who had refused to pay them their wages. In revenge they set the Governor's palace on fire, and began to burn and sack the city. As the inhabitants fled to the boats, very few of them were killed. Two or three, however, were shot while making for the boats, and Mr. Freiday's Shan cook was fired upon but not killed. On Saturday about 1,000 Ka-Chins arrived. The Burmese troops still held a position near the British residency, but were driven out of it during the day. The city was now exposed to pillage. While some of the Chinese mercenaries were carrying their booty out of the town, thieves swarmed into it from all quarters to pillage and burn. Even some of the Burmese soldiers set to work stealing on their own account. The principal parts of the town were reduced to ashes, together with the oldest of our mission houses. Rev. Mr. Freiday and his wife, and Rev. Mr. Roberts and his wife, were spared, although they were exposed to great peril. Not knowing what might happen at any moment, they did not, for five long nights, lay aside their day-dress. The chief danger they incurred was from Burmese officials and troops. They were falsely accused by the Burmans of opening the gates to the Chinese and Ka-Chins; while the Chinese captors showed them great civility and refused to take money that was offered them.

As there was no near prospect of peace in the city, the missionaries at length resolved to seek safety on board the Burmese gunboat. Mr. Roberts was accordingly sent out to the steamer to ask the commander to receive the missionaries on board. Not only was the request refused, but Mr. Roberts and a native preacher were three times fired upon by the gunboat's guard, but happily without effect. On Wednesday the English steamer from Mandalay came in sight. But as the Burmese and Chinese were seen fighting on the sandy shore, and she could not effect a landing, she put away, and did not return until Friday, when the Burmese Governor allowed her to send up a boat to take away the missionaries, but most positively refused to allow the native helpers to be brought on board. The missionaries, therefore, gave themselves to earnest prayer on Friday night, to the end that the Burmese Governor might relent. On Saturday morning Mr. Freiday and the commander of the British steamer went over to the Burmese gunboat to make a last appeal to the Governor. A great change had come over him, and he consented that they should bring away any for whom they would themselves vouch. Accordingly more than forty additional persons were taken on board the British steamer, which returned to Mandalay. The missionaries then embarked for Rangoon. The Chinese captors of Bhamo did not interfere with the flight of the missionaries and their native helpers, but begged them to remain, assuring them that they would protect their persons and property. The new Shan mission house, though threatened by the conflagration, was by great exertions saved from destruction. In February 1885, Mr. Freiday learned the war was still raging. His new house was not yet burned, but two sides of it had been taken to make barricades on the road. The Chinese still held Bhamo and the whole of Upper Burmah was greatly disturbed.



WHEELBARROW TRAVEL IN CHINA.

CHAPTER XLII.

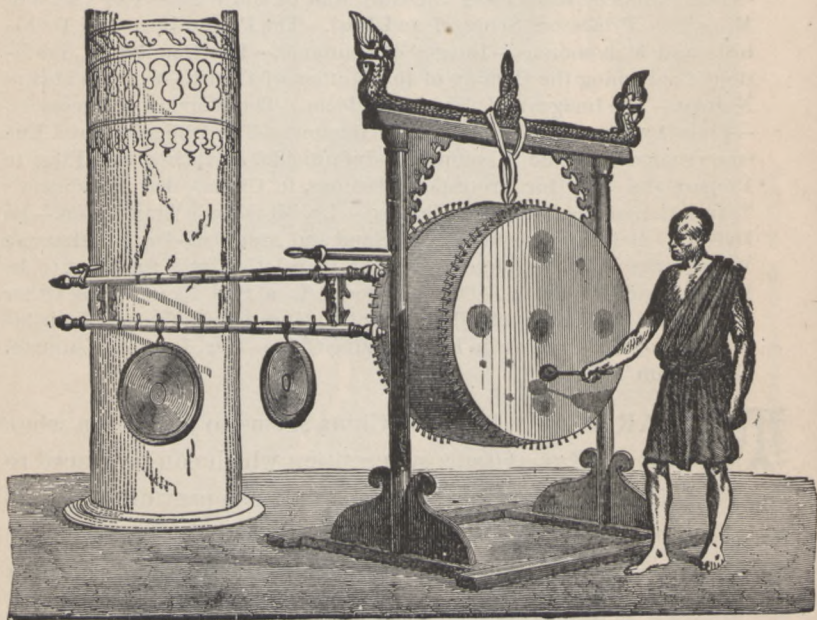
THE RELIGIONS OF CHINA.

Shamanism.—Animism.—Views of Messrs. Tylor and Lubbock.—The Reformer Lao-tzu.—The Taoists.—Confucius.—The Buddhists of China.—The Prophecy Respecting the Holy Man of the West.—The Vision of Ming Ti.—Professors Schlegel and Beal.—The Presentiments of Buddhists and Mahometans.—Images of Gautama.—The Counterfeit Traditions Concerning the Coming of the Mother of Christ.—Chinese idea of Nigban.—The Images and Temples Redeem.—The Worship of Ancestors.—Pious by Proxy.—Chinese fear of Demons.—The Difficulties and Encouragements of the Missionary.—Infanticide.—Baptists the First to Prepare the Way for Protestant Missions in China.—Dr. Marshman's Translation of the Bible into Chinese.—Dr. Morrison's Translation.—Its Defects.—Delusions about it in England and America—Dr. Marshman's Version the First Complete Protestant Translation, and the First to be Printed and Published.—Dr. Morrison Sets a Bad Example to Other Missionaries.—Too Much Time Spent in Improving Former Translations.—Hopeful Progress in Evangelizing China.—Dr. Legge's Estimate. The Opium Traffic.

THE EARLIEST religion of China seems to have been what is termed *Shamanism*, a superstition which can be traced to the Scythians and ancient Persians, and also prevailed in Tartary, Kamtchatka, Siberia and among the wild Indian tribes of North America. The word Shaman was first employed in a good sense as the designation of a priest of Buddha, and was so applied to the priests who first carried the religion of Gautama from Hindustan to China. The Brahmins appear to have been the first to use the word in a bad sense, to stigmatize all priests that were not of their own religion, and in particular all such as did not favor the worship of their images.

Shamanism recognizes the existence of a supreme spirit or universal lord, but does not worship him. It sacrifices to demons or spirits, who are believed to be cruel, jealous and

revengeful. These must therefore be placated by fastings and sacrifices. Hence certain men, either belonging to a priestly family, or being voluntarily moved to accept the office of performing the sacred rites, are initiated by a preparatory season of retirement and fasting. They hide themselves in the wilderness, where they remain without food until they discover, by particular tokens, that they are endowed with superhuman powers.



Drum and Gongs of a Chinese Temple.

Very remarkable it is that fasting is almost universally considered as a necessary preparation for this superstitious service. Like so many other religious observances of the aborigines of Asia, Africa and America, it is traceable to old Egypt, where all such as were to be admitted to the mysteries of Isis and Osiris, were compelled to observe a temporary fast. Abstinence was likewise required in order to take part in the mysteries of

the old Persian god of the sun (Mithras). The medicine men of the primitive tribes of America very generally commenced their official duties by a course of fasting. They, like the Shamans of Northern Europe and Asia, excited themselves to delirious or ecstatic transports and paroxysms by yelling, singing and dancing. The sacrifices were wild animals, if the tribe lived by hunting, and tame, if the tribe led a pastoral life. In some instances human sacrifices were offered, the victims being mostly criminals or captives. The place of sacrifice was usually the top of some rock or hill. In cold regions or seasons the rite was performed in a hut or cave. The Shaman, or medicine man, entered the hut chanting certain words, and sprinkled the sides of the place and the fire with milk or some intoxicating liquor. The animal was then killed and its heart torn out; the skin being removed, the fat was thrown into the fire, and the flesh eaten by members of the tribe.

It was believed that all disease was owing to the jealousy or malice of some evil spirit or living person. Hence, the first duty of the Shaman or medicine man was to cast out the evil demon, or find out the man or woman who had bewitched the sick person. Sometimes wars between different tribes were occasioned by the discovery that some person or persons of a neighboring tribe had bewitched them into disease and death. It was believed that death could overtake no one except by witchcraft. The dead were sometimes buried in a sitting posture, and their property was often buried with them, as being necessary to their support or comfort in the next world. In many cases the corpses were reduced to ashes. Shamanism in many parts of Asia paid divine honors to the sun and moon; the Peruvians and Greenlanders also regarded the sun as a god. We are aware that Mr. Crantz denies that the latter worshipped the sun; but in the life of the first Greenland convert, Kajarnack, we find him refusing an invitation to join in a dance in honor of the sun.

In most tribes the Shaman serves as prophet, priest and physician. As diviner or seer, he has sometimes been so strikingly true as to excite the astonishment of intelligent travellers. In such cases, success may be properly attributed either to clairvoyance or to Satanic inspiration; for the Wicked One, as can be shown from Scripture history, has power closely to counterfeit both the true prophet and the true worker of miracles.

Various have been the classifications of the religions of wild and savage tribes. Dr. E. B. Tylor, in his *Primitive Culture*, would place among the lowest religious ideas of the barbarous clans, that of a phantom-like soul which may be separated from the body. Hence the notion that the lower animals and all natural objects have souls; hence also Fetichism, which is thought to owe its prevalence to the belief that any object, however trivial in itself, may be potent for good or evil, by reason of the good or bad soul which inhabits it. This he terms Animism. Sir John Lubbock, on the other hand, considers the first stages of religious thought as being: first, Atheism, or the absence of any definite ideas of a Supreme Being; secondly, Fetichism, the stage in which man supposes that he can force his God to comply with his desires; thirdly, Totemism, or the worship of natural objects, as trees, serpents, the sun, etc; fourthly, Shamanism, in which the gods are more powerful than man, and not of the same nature as he. They also live far away from human abodes, and are accessible only to Shamans. Fifthly, Idolatry, in which the gods are of the nature of men, but more powerful than men, and yet not creators. They are represented by images, and capable of being persuaded. Sixthly, God becomes a strictly supernatural being, no longer a part of the natural world, but the creator of the same. Lastly, the religion which is associated with morality. This is a very ingenious classification of the successive stages of natural religion. According to this scheme, Shamanism is below the dignity of idolatry, and its deities are of a nature different from man. There are, however, excep-

tional forms of Shamanism, which admit the worship of rude images as well as of demons, which are believed to be the ghosts or phantom souls of dead human beings. Anyhow, Shamanism, properly so called, was the religion of those Mongolian tribes which planted the Chinese empire.

Next came the reformer, *Lao-tzu*, who is said to have been born B. C. 604, in the kingdom of Hupeh, fifty-four years before Confucius. His followers believe that he was conceived by the influence of a meteor, but was not born until seventy-two, or as others aver, eighty-one years after. Hence his name, which signifies "the Old Boy." It is said that he had gray hair, and that he looked like an old man when he came into the world, and therefore he is also called, *Lao-Kiun*, or "the Venerable Prince." According to one of the legends, as soon as he was born he mounted nine paces into the air, each step producing a lotus-flower, and while self-poised above the world, pointed with his left hand to heaven and his right hand to earth, saying "Heaven is above, Earth is beneath. Only *Tao* is honorable."

As to what this *Tao* is, the opinions of the learned are much divided. *Lao-tzu* probably meant by it the abstract impersonal essence, which Brahminism calls *Brahm*. But his followers hold it to be equivalent to the *Supreme Reason*. This reformer evidently borrowed his teachings from the Greek philosophers; but like Gautama he never quotes others, being seemingly himself the source of all wisdom or philosophy. The virtues which he most frequently praises are humility, continence, moderation, silence, gravity and kindness. The true saint, according to his followers, exercises affection, frugality and humility.

The founder of this sect early retired from office in disgust, and lived in retirement and self-denial. Only the priests are regarded as members of the sect. They live in temples or religious houses with their families. Some cultivate the soil; others wander about selling charms or nostrums. At one time they gave themselves to the discovery of an elixir or drink that

would insure longevity if not immortality; and during the Tang dynasty even the emperor was carried away with this rage. At length, however, it came to be suspected that for money they would administer a drug that would shorten life, as soon as one that would prolong it.

As was to be expected, these rationalists, like those of our own day, spinning all wisdom and knowledge out of their own brains, could not deign to learn any thing from others, or if they did they were too anxious to maintain their reputation for self-sufficiency to acknowledge their indebtedness to others. Even the reformer himself taught that the people should be kept ignorant. The King should weaken their wills but strengthen their bones; he should empty their minds and fill their stomachs. He assigns a low place to learning; it adds to the evil of existence, and if we would dismiss it altogether, we would be free from anxiety.

The priests of Lao-tzu have an annual ceremony for exorcising their town or neighborhood. On the anniversary of the birth day of the "High Emperor of the Sombre Heavens," (the first of the Genii), they assemble in front of his temple, and having made a great fire about fifteen or twenty feet in diameter, march near it barefoot, preceded by the priests and bearing the gods in their arms. They first chant prayers, ring bells and blow horns in order to subdue the demons; after which they dart through the devouring elements. The priests are badly burnt sometimes, yet the people have such faith in the efficiency of this ceremony that they cheerfully contribute large sums to provide the sacrifice and pay the officiating priests.

These Taoists worship a great variety of idols: genii, devils, and numberless inferior spirits. Since the second Christian century they have greatly multiplied in China, Japan, Cochin-China and Tonquin. But they have departed from the faith of their founder. They are not only idolaters, but jugglers and necromancers, preparing and vending charms which consist of small slips of paper on which mystic characters are written.



WRITING AND SALE OF PRAYERS AND CHARMS.

These are pasted by the people over the doors of their houses, to protect the premises from evil spirits. Prayers written on paper, and then set on fire, are believed to be acceptable to the gods. This kind of mechanical prayer may be recommended to the ritualists of to-day, whenever they wish to symbolize the fervor of prevailing cantillation.¹

Nearly of the same age with *Lao-tzu* was Confucius, but a philosopher of a very different character. While teaching humility, the former was an egotist; the latter professed himself a transmitter, not a maker of maxims of prudence. And this was his real vocation; for, venerated as he is by Chinese scholars, it becomes more and more apparent every year that Confucius originated few or no ideas. His reverence for the learning of antiquity was sincere and profound. When Confucius visited *Lao-tzu*, it is said that the arch-rationalist upbraided the great sage in the terms following: "The wise man," said he, "loves obscurity; far from being ambitious of offices he avoids them. Persuaded that at the end of life a man can only leave behind him such good maxims as he has taught to those who were in a state to receive and [practice them, he does not reveal himself to all he meets; he observes time and place. If the times be good he speaks; if bad, he holds his peace. He who possesses a treasure, conceals it with care, lest it be taken from him; he is careful about publishing everywhere that he has it at his disposal. The truly virtuous man makes no parade of his virtue, he does not announce to the world that he is a wise man. This is all I have to say; make as much of it as you please." The inquiring thinker, far from being offended, was profoundly impressed.

Confucius was born, we are told, either B. C. 550 or B. C. 551, in the State of Lu, a part of the modern Shang-tung. He was the youngest of ten children. At the age of two-and-twenty he became a teacher of young men. He would not have any disciples but such as had capacity, perseverance and a thirst

1. See page 533.

for knowledge. "When," said he, "I have presented one corner of a subject, and the pupil cannot, of himself, make out the other three, I do not repeat my lesson." For some time he resided at the court of a certain marquis, where he taught many disciples, but at length he began to wander from court to court. Princes would entertain and support him, but they would neither listen to him nor mend their ways.

One of his replies is worth recalling, in this age of shams and humbugs. One of his disciples asked, "What is the first thing you would do, if you were intrusted with the government of a State?" "I would," said he, "see that things were called by their right names. The ruler should be ruler; the minister, minister; the father, the father; and the son, the son." Others of his admired sayings have more point than weight. Thus, when he remarks that "In style, all that is required is that it convey the meaning," he ignores all grammar, and almost all rhetoric. "The Golden Rule" (nowhere in the New Testament so called) was indeed uttered by him, (if we have his genuine works), in a negative form, and as applied to manners. The rule as given by our Divine Master, emphasizes the "ye," as Tholuck observes, and thus consecrates it to the exclusive use of men of Christian grace and knowledge.

His teachings ignored the Supreme Being, and were therefore practically atheistic. One of the four things of which he is reported to have seldom spoken, was of any spiritual being. He esteemed it wisdom at once to respect spiritual beings and to keep aloof from them. His influence was that of a secularist, to whom the heavens are brass. He revered, professedly, the ancient models, and yet, as Dr. Legge says, when rendering into the language of his time the most sacred books of the Chinese, as that of "*She-King*," he substitutes the vague impersonal term, Heaven, in places where there was before an exalting, awful recognition of an Almighty being, who orders the course of nature and providence.

The relation of Confucius to the religion of China is very important, as his inculcations of the duties of children to parents, and of inferiors to superiors, lie at the foundation of the government, and have created several religious rites and ceremonies. The emperors, scholars, and the more intelligent priests of whatever sect, unite in paying divine honor to this ancient sage. The State religion, which is without a creed, and consists simply in religious rites, offers sacrifices to him. In every district, and every department, there is a temple erected to his honor. Of these, there are about one thousand and five hundred attached to the halls of examination. Professor Legge has observed that "the conservative tendency of his lessons is the chief reason why successive dynasties have delighted to do him honor." But his disciples, ever bending before the Past, are never lifted erect by hopes of the Future. "The stars all shone to Confucius in the heavens behind, none beckoned brightly before."

The most prevalent idolatrous sect in China are the Buddhists or followers of Gautama. Of this superstition we have given some account elsewhere. This sect did not make its appearance in China until the first Christian century. The Chinese name for Buddha is, variously, *Fuh*, *Fo*, *Fat* or *Fuh-tu*. This system of idolatry is said to have been introduced into the empire, about A. D. 66, by an embassy that had been sent to the West at the suggestion of the followers of *Lao-tzu*, who declared that a wise man had appeared there. Others are of the opinion that it was brought into China in consequence of this expression of Confucius: "The people of the West have sages or a sage." From all the light we can collect it appears highly probable, that in the first Christian century there was in China a prevalent belief that there lived in the West a Holy Man, of peerless sincerity and self-command. Whence did this belief come? First, perhaps, from the current notion that the West was the land of hope, the source of the greatest temporal blessings. In enumerating the points of the compass, the most ancient odes, sung eight

centuries before the Christian era, begin with the West. The chiefs of the West are praised in these songs beyond all others for their bounty; the sons of the West conquer the sons of the East. God being dissatisfied with former dynasties, and looking to the four quarters of the land in search of a king who will pacify the people, finds him in the West, and so he comes galloping his horses along the banks of the western rivers. The people sing that their hearts are in the West. These odes are indeed mostly political, but they recognize God as sending them their best kings from the West, and consequently lead them, in the course of centuries, to expect all blessings from that quarter.

The next and still more manifest source of this belief was the report of some replies which Confucius made to one who inquired of him whether he considered himself a holy man. Confucius (551-478, B. C.) is said to have answered in the negative. The inquirer continues, "Are the three kings holy men?" "They are wise men, but not holy." "Are the five kings holy men?" "They are virtuous and truthful, but not holy." "Are the three emperors holy men?" "They are prudent, but not holy." "Who then is the Holy Man?" Then Confucius, greatly moved, said, "The western region has a holy man—without striving he is self-governed (without confusion); he speaks not, and yet is the truth (or sincere); he teaches not, yet his own conduct how deep! how deep!" This reply is regarded as authentic by S. Wells Williams, Esq., long a resident of China; he found it quoted in the Imperial Dictionary. But no such saying has been found in the existing works of the sage. The Rev. Samuel Beal, Professor of Chinese in London, thinks that some of the early missionaries had reference to a mysterious sentence written by *Lieh-tze* in a chapter on Confucius. It is this: "The men of the West possess a sage." The same Chinese scholar informs us that the passage most like it occurs in Confucius' *Chung Yang*, or "The Doctrine of the Mean," chap., xxix. § 4. Speaking of the model emperor, he says, "The Ruler being prepared without

any misgivings to wait for the rise of a holy man (or sage), a hundred generations after his own time, shows that he knows men." Professor Beal also tells us that a Buddhist writer, *Falin*, in a work written to show that Buddhism was introduced into China before the year 221 B. C., contends that in the above response of Confucius he meant to speak of Gautama.

To this reputed dictum of this great philosopher, the Chinese Buddhists add the vision of *Ming Ti*, the second emperor of the after-*Han* dynasty, in the year 60 A. D. In a dream he saw a golden flying figure; above his head was the glory of the sun and moon, which hovered above the vestibule of the palace. Inquiring of his writer of history the import of this vision, he told him that he had heard that there was a divine being in the West called Buddha, and the dream had something to do with this. Accordingly the emperor selected eighteen men to go to the West and inquire about the religion of Gautama. These envoys invited two Buddhist priests of Middle India to return with them; hence the origin of Buddhism in China as a national establishment. According to Du Halde, Frederick Schlegel and others, the Chinese about the time of this vision had such a vivid expectation of the coming of the Messiah that they sent these eighteen envoys to hail their expected Redeemer, but being met with on their way by the missionaries of Gautama, they mistook them for the apostles of Christ, "And thus," says Schlegel in his *Philosophy of History*, "did this phantasmagoria of Hell intercept the light of the Gospel." In 1869, Professor Beal, a notable Chinese scholar, declared this assertion strange and groundless, but in 1882 he explains his convictions in these words: "We may be content to place the introduction of Buddhism into China about the time of the first diffusion of the Christian doctrine in the West. Whether there be any connection between the two events is, I still think, an open question; one thing at least we know, that it was just at the time when Buddhism was brought to China that the dispersion of the Jews and

Christians occurred by reason of the troubles in Judæa. Du Halde and the old writers may not be wrong, then, in supposing that some knowledge of great events, other than the teachings of Buddha, had reached China at this time and led to this mission to India."

It is a significant fact that it was the selfsame year, according to Dr. Legge, in which the Messiah was born, that the emperors of China began to confer honorary designations on Confucius. He was then first styled, "The all-complete and illustrious Duke." It was in 57 A.D., that the worship of this famous sage became national; it was then enacted that sacrifices should be offered to him in all the colleges throughout the empire. It was ten years later, 67 A.D., that the two Buddhist priests entered China in the company of the envoys and a white horse laden with religious books, pictures and an image of Gautama.

Both the Mahometans and the Buddhists predict the final extermination of their faith. Their kingdom is not an everlasting kingdom. The former have a tradition that an odorous wind is to come from the West, which is to consume them and their Koran. And Dr. Mason in his "Burmah" tells us that when Gutzlaff, the first Protestant missionary to Siam, reached Bangkok in 1828, his appearance spread a general panic among the Chinese of that city; as it was well known from the predictions of the Buddhist books, written in the Pali, that a certain religion of the West would vanquish the religion of Buddha.

The Buddhists of China have images of Gautama that are scarcely recognized as such by persons familiar with those of Burmah and Ceylon. "The Light of Asia" is sometimes represented as rising behind mountains and emerging from clouds with a glory or *nimbus* about his head, while he lifts up his hand in benediction. This figure is executed according to the later description of the Emperor's vision, which is as follows: "He saw a golden image nineteen feet high, resplendent as gold, and its head surrounded by a halo as bright as the sun." But the

more common Chinese images of Gautama represent him as sitting on a throne and pointing upward with a finger of his right hand. In one of the Chinese prayers which a thief is described as offering to Buddha are words which have thus been translated :

“ He carved yonder figure, right hand raised,
Which makes the guilty find repose.”



Chinese Buddha.

The early Jesuit missionaries to the East, in a manner quite characteristic, introduced among the Buddhists of China an image of a mother with a child on her knee. It is commonly found, and Chinese women pray to it. Our own native Karen preacher, Sau-Quala, occupying his leisure, under the direction of Dr. Mason, Dr. Wade and others, in collecting the traditions of the mountain tribes, reports one which bears on the face of it “the mark of the wild beast,” although neither Sau-Quala nor the British Commissioner, McMahon, detect-

ed the fraud. It is as follows: “Before the arrival of the white foreigners a prophet singing said:

‘ Great Mother comes by sea,
Comes with purifying water, the head water,
The teacher comes from the horizon,
He comes to teach the little ones.’ ”

As the Karens in general worship no images, the Jesuits could not clandestinely bring among these mountaineers their idolatrous worship of Mary, except in the form of popular verse.

As for the belief of the Chinese Buddhists concerning *Nigban*, we are compelled to answer with some hesitation; for unhappily

many writers on this subject have not yet learned to distinguish between this term and the *Nirvana* of the Brahmins. Chinese scholars tell us that the word *Nigban* is translated by the term *won wei* in the sacred books of the Buddhists. This is variously rendered *dissolution*, *non-action*, *freedom from self* or *a state of unconsciousness*. The term is also used ethically for unselfishness or freedom from selfish desires. Popularly it would appear that though Gautama is annihilated, his power is transferred to his priesthood, his law, his images and his temples. In these lines of theirs they express much the same assurance:

“But now since his going to Nigban,
By his bequeathed law he saves from misery.

* * * * *

Now in my great afflictions,
His sacred image rescues and redeems me.”

The earlier form of Buddhism being practically atheistic, found a ready acceptance among the equally atheistic votaries of *Lao-tzu* and Confucius. It gained and kept its hold on the hearts of the Chinese by the encouragement it gave to the national rites performed in honor of the dead. They became the priests of that worship of ancestors which has been declared, with much plausibility, to be the real religion of the Chinese. Anyhow, it may be said to be almost peculiarly or distinctively Chinese. The worship of ancestors has prevailed in some other regions, but nowhere else has it been so generally and so heartily adopted by all classes and sections of the people. The superstitious beliefs and multitude of observances which mark the devotions paid to the “two living divinities,” cannot here be described. On the day of burial a sacrifice of cooked provisions is laid out, and the coffin placed near it. The chief mourners, clothed in white sackcloth, then approach and kneel, knocking their heads upon the ground. Two persons dressed in mourning hand them incense, which is placed in jars. A band of music and the ancestral tablet accompanies the funeral procession. A

man goes ahead to scatter paper money on the way to purchase the good-will of any spirits that may be prowling about bent on mischief. At the grave crackers are fired, libations poured out, prayers recited. Afterwards papers folded in the shape of clothes, money and other personal belongings—everything that the departed can possibly want in the land of shadows (a wise economy, says Sir John Davis)—are burned for the use of the deceased. The sacrifice, which is sometimes borne in the procession, is carried home after the funeral, and the family feast on it



The Worship of Ancestors.

or distribute it among the poor around the door. The ancestral tablet is also brought back and placed in the hall of their ancestors. This hall is found in the house of almost every member of a family, but always in that of the eldest son. In rich families it is a separate building; in others, a room set apart for the purpose, and in many poor families it is a mere shrine or shelf. "At the worship at the tombs," says G. T. Lay, Esq., "in Spring and Autumn the graves and sepulchres are swept and then garnished with tinsel paper. Rice, fowls, and sometimes a large

roast pig, are presented at the tomb. A libation of wine or spirits is poured upon the ground. Prayers are repeated by the sacrificer, who kneels upon a mat and touches the ground with his head. At present this is often done by proxy; a man is sent to the hills with a few basins of rice, fish and fowl, performing the rites due to ancestors at many graves in succession." On one occasion a proxy was asked by an audacious missionary whether he thought the dead did not suffer greatly from hunger, seeing they had only two meals in the whole year. The question made the proxy angry and abusive.

Much as atheism and various forms of rationalism have done for the Chinese, they still have a horror of hungry demons, genii and ghosts of departed wicked men. They have no end of charms, amulets and forms of disenchantment. They dread the ghosts who have no children or friends to care for them. The letters of the younger Pliny show how the Romans believed that the ghosts of the unburied dead would haunt the living. As the Buddhist priests are, it is thought, most potent in laying these ghosts and in defending the people against all kinds of evil demons, their services are in great request. And, naturally enough, the sapient and skeptical disciples of Confucius, however much they may at times laugh to scorn these priests and their observances, yet in the time of fear or misfortune they are not slow to resort to them for rescue or defence.

Among the difficulties the Christian missionary has to encounter are the love of money, of sensual gratifications, frivolity and that imbecility of mind which results from absolute obedience to one man. On the other hand, there are some encouragements. Vice is not here made a part of religion; obedience and industry are everywhere cultivated; there is no caste, and the road to advancement is open to all; the State religion is one of mere ceremonies, and its adherents, therefore, cannot consistently persecute sects that have positive beliefs and scruples of conscience. The knowledge of reading and the general respect

paid to books, promise success to Bible and tract distribution. Indeed, one reproach the Chinese utter against Christians is, that they profanely step on printed paper.

The prevalence of infanticide varies in different places. In some districts about one-fourth of the female infants are put to death; in the worst province the average of this kind of death is about forty per cent.



Chinese Goddess of Mercy.

The permanence of the Chinese Empire has been wrongly ascribed to the obedience of this people to "the first commandment with promise." This is the opinion of a popular Christian preacher of to-day. And yet the Chinese have never kept this command. They do, indeed, honor and even adore their fathers, but not their mothers. For women "three obediences" are required: While maidens they are to obey their fathers; while married, their husbands; while widows, their son, or sons. It remains for Christianity, therefore, to emancipate Chinese women from servitude to their sons, and

to exact of them only two of these obediences, and those regulated by the doctrines and precepts of the New Testament.

Among Protestants, Baptists were perhaps the first to think of evangelizing "The Middle Kingdom." As early as 1805, William Carey proposed to send his son Felix and Mr. Mardon to the interior of China by way of Decca and Siam. Upon further consideration and counsel the idea of this dangerous expedition was abandoned. But in 1806 the Rev. Dr. Marshman began to translate the Bible into the Chinese language, and in 1822, after fifteen years of labor, he carried through the press the first complete translation of the Bible into this tongue. Rev. Dr. Morrison and his co-laborers had, indeed, bunglingly made a manuscript translation of the Bible in 1819, three years before; but it was not all printed; it was not even fully revised. Mr. Milne spent three years in correcting the manuscript, and then, in 1822, died, leaving the book of Judges and II. Chronicles unrevised.¹ The printing was not finished until the autumn of 1823. The whole series of Scriptures was presented the British and Foreign Bible Society in 1824; whereas Dr. Marshman's Chinese Bible had been carefully revised by himself before it was published, and was formally presented to the British and Foreign Bible Society in 1822, two years before. Nor was the Chinese Bible of Dr. Morrison a production altogether Protest-

1. The attempt to give Dr. Morrison the honor of having been the first English missionary to study the Chinese and to translate and print the Bible into that language, has resulted in gross misstatements, which have been repeated for many years without contradiction. These began in the blunders of Dr. Burder. We are sorry to observe that even Mr. Gammell, in his excellent *History of American Baptist Missions* (note p. 206), has been misled by Messrs. Medhurst and Williams, Peco-baptists both. We may add that, on the other hand, Mr. Medhurst and other successors of Dr. Morrison, as we have seen, condemned the version of the latter, as unreadable, and called aloud for an immediate revision of it. The question is sometimes asked, why did Dr. Marshman think that Serampore was the best place in which to translate the Bible into Chinese? The answer is not far to seek. One of the reasons given, in 1815, by him and his brethren for this undertaking was one which subsequent events abundantly justified, namely, that Serampore was "a place secure from all interruptions from Chinese edicts and mandates."

ant. His translation of the Gospels was founded on a Roman Catholic Harmony of the Gospels. The Acts of the Apostles and all the Pauline epistles except Hebrews were translated by a Roman Catholic. Of these parts of Scripture he never professed to be more than the mere editor. Besides, it should be remembered that Mr. Milne translated thirteen books of the Old Testament. It may not be out of place here to mention that Dr. Morrison's version gave little satisfaction to the Baptists of England and America. They learned with contempt and derision that in translating the words baptize and baptism (for he made King James' version, and not the Greek originals his first authority), he used a Chinese word which meant wetting or moistening, thus ignoring the distinctive use of water in the sacred ordinance. We cannot here review this controversy. We may add, however, that Dr. Marshman was drawn into it, and, in defending his translation and the principles on which it was made, acquitted himself in a candid and scholarly manner. Some of his adversaries, who were more eminent by position than by learning, tried to fix upon him the stigma of plagiarizing from Dr. Morrison. The charge was as groundless as it was invidious. Dr. Marshman was known and respected as a Chinese scholar before Dr. Morrison had acquired any reputation in that regard. As early as 1816, Dr. Owen, the Secretary of the British and Foreign Bible Society, reminded the latter of the importance of employing all the light he could get from the labors of his brother translator at Serampore. It is curious now to observe how Dr. Morrison obtained his knowledge of some of Dr. Marshman's renderings. Thus, M. Remusat, the great French Orientalist of Paris, being one of Dr. Marshman's regular correspondents, having occasion to reply to Dr. Morrison, remarked (see his letter of May 20th, 1817), that he had entered into a running discussion with Dr. Marshman in opposition to the opinion of the latter that the Chinese word "Shin" was the best term for God. Professor Kidd, the eulogist rather than the

impartial critic of Dr. Morrison's literary labors, considers that the latter "has exercised a sound discretion in choosing the word 'Shin,'" seemingly ignorant of the roundabout way Dr. Morrison obtained Dr. Marshman's mature judgment on this very important question.

At the very time that Dr. Morrison announced to Christendom that he had completed his translation of the Bible in Chinese, in very fact his manuscript was in a more unfinished state than was that of Dr. Marshman at that time. The meanness and malice of some sectarians is strikingly illustrated by a passage in one of Dr. Milne's letters to Dr. Morrison, in 1820. It is as follows: "To the best of my information, the chief part, if not the whole, of the Serampore Chinese version, has been done by Lassar's hands—ours by our own." The widow of Dr. Morrison, to do her justice, published this in the memoirs of her idolized husband. It is as false as it is calumnious. According to the testimony of his eldest son, Dr. Marshman devoted to his Chinese Bible, for fifteen years, every moment he could create by the most rigid economy of time, and often, too, by encroaching on the hours of rest. Elsewhere we give the methods of work pursued by all the Serampore translators. Beyond this, it was not true, as we have seen, that the version of Morrison, Milne and their co-laborers, was *theirs by their own hands*, as is here asserted. It is curious to observe how the Christian public have been deceived by the ignorance in which they have been kept concerning the difference between making a hurried end of a manuscript of the Bible, which afterwards required years of toil in revision before it was tolerably fit for the press (although this never was in any sense fit), and the printing of such manuscript. As early as 1820, the Rev. Dr. George Burder writes a letter to Dr. Morrison congratulating him on "having lived to *publish* a Chinese Bible."

Dr. Marshman's Chinese Bible was, therefore, foremost in all essential points. It was also the first Chinese work ever

printed from moveable metallic types.¹ Dr. Morrison was slow to discover the superiority of this invention, but in 1836 his son, Mr. J. R. Morrison, and Mr. Gutzlaff sent a manuscript New Testament from China to Serampore, that it might be printed from these improved types. Dr. Morrison was, however, quick to perceive the advantage of a Pedit-baptist college in China. Hence his Anglo-Chinese college, in imitation of the Baptist schools at Serampore.

It is a curious mark of the notions of comity that were entertained by some friends of missions in those days, that Dr. Marshman was actually requested to stop all further work on his translation of the Chinese Bible, on the ground that Dr. Morrison had commenced his. How much more would the latter and his coadjutors have accomplished had they accepted the parts of Dr. Marshman's Bible as they were translated, and occupied themselves in preaching and teaching the same, with such oral and sacramental explanations of baptism as naturally came in their way. But Dr. Morrison unhappily set the example of attempting improved versions, which later missionaries have not been slow to follow. Dr. Francis Mason sets this matter in its true light. "I have," says he, "heard Dr. Marshman's translation well spoken of by Chinese missionaries, but it was not satisfactory to some; so Dr. Morrison made another version. This not pleasing others, a third translation was made by Gutzlaff; but neither of the three giving full satisfaction, Medhurst made a fourth complete and independent translation. After these four had been printed off, there was still something wanting,

1. Dr. Morrison's translation was condemned by the Pedit-baptist missionary, Dr. Medhurst, and by his friendly native Chinese assistants, as frequently violating the idioms of the Chinese language. Thus, one native Chinese scholar says, "The Chinese are accustomed to say, 'You with me come along,' while the English say, 'You come along with me.' The present version translates the Chinese words, but they are in many respects arranged according to English idioms. If the translation be not revised, I fear that the efforts of missionaries in China will be unproductive, and a mere waste of money." See "Medhurst's China," chap. XXII.

and so Bridgeman undertook a fifth and Goddard a sixth." How unlike was this to the Great Teacher and His apostles, who, finding the Septuagint, a very imperfect Greek version of the Old Testament, in common use in the synagogues and families of Israel, spent no time in criticising it or in making an improved version (this would have caused the Sun of Righteousness to go back several degrees in his cloud-dispelling career), but forthwith made it the basis of their sermons, discussions and teachings. They knew that right apprehensions of the original Scriptures depended not on new and more faithful versions, but on a living ministry, who, going into all this world of ignorance, neglect and change, would, by word of mouth and by symbolic ordinance, teach the common people the import of King Messiah's commands.

Let the reader take particular notice, that we do not here set down a single word in condemnation of the necessity of making a version in a heathen language, where one is not already in existence, nor ought we to be understood as undervaluing what are called "faithful" versions. Least of all, do we intend to convey the idea that our Biblical scholars are not to be held in the highest esteem. What we deprecate is the present rage for new versions which prevails at home and abroad, as well in our own denomination as among the Pedo-baptists. If this rage continues to spread, the day seems not very remote when many large churches will have their own peculiar versions, as they now have their own home-made hymnals. Now-a-days too many "give a liking unto nothing but what is hammered on their own anvil."

Among the 350, 000,000 of China, it has been estimated that there are about 14,000 converts, most of whom have been made since the opening of the five ports in 1842. The learned Rev. Dr. James Legge, a missionary in China, from 1839 to 1867, under the patronage of the London Missionary Society, now professor of Chinese at Oxford, England, and translator of the Chinese

Classics, has said, "The converts have multiplied, during thirty-five years, at least two thousand fold, the rate of increase being greater year by year. Suppose it should continue the same for the other thirty-five years, then, in A. D. 1913, there will be in China 26,000,000 of communicants, and a professedly Christian community of 100,000,000."



A Chinaman's First Attempt to Worship Jesus.

The missionary in India and China often encounters a prejudice, which has been created by the British opium traffic. In 1869, Dr. Scherewesky of the American Episcopal Mission, visited the capital of Honan, to inquire into the condition of the remnant of the Jews residing there. A mob, collected by the literati, drove him from the city, shouting after him, "You killed our Emperor; you destroyed our Summer Palace; you bring poison here to ruin us, and now you come to teach us virtue." The opinions of the Emperors of China, concerning opium-smoking, are freely expressed in their decrees. As the government is regarded as paternal, the reigning Emperor is considered

responsible, not only for the physical, but the moral welfare of his children. The founder of one of the dynasties thus addressed the people: "When guilt is found anywhere in you who occupy the myriad regions, it must rest on me." These denounce opium-smoking, as a spreading poison of very injurious effects. Before the Opium War with Great Britain, they repeatedly caused many chests of the drug to be seized and destroyed.

In India the spread of Christianity is not so much hindered from this cause. Before the British gained the ascendancy in Burmah, the use of the drug was strictly prohibited. Prior to the introduction of the British rule in Arracan, the punishment for using opium was death. Not only the Buddhists, but the Brahmins, condemn opium-smoking. The habit prevails most extensively in Hindustan, among the Rajpoots and the Sikhs, who of all natives are least friendly to Brahma and Buddha. In India, opium is manufactured in the valley of the Ganges, where it is a government monopoly, and on such table lands in Central India as are still under the rule of the native chiefs. In the latter the cultivation of the poppy is only restricted by a duty levied on the opium as it passes through the British presidency at Bombay. By means of the monopoly in Bengal, the British government secures to itself, not only the tax, but the merchant's profit. The cultivators of the poppy in Bengal enter into engagements with the Government agents, to sow a certain quantity of land; they are compelled to deliver the whole produce at the agency, and are paid at a fixed rate, according to quality. The final process of preparing the drug in balls for the Chinese market, is conducted at the two central agencies. In 1878-79, the chests of opium exported from India were valued at £12,993,985, giving to the British Government a revenue of £7,700,000. The whole of this is exported from British India to China, and the Chinese settlements in the Malay archipelago or Straits settlements, while about one-eleventh of

the whole export goes to Penang, Singapore, Java and other places, where the resident Chinese are the chief consumers.

The English were engaged in the opium trade many years ago. Defoe, who published his famous book in 1719, makes Robinson Crusoe carry opium in his ship, from the Straits to China. At that time the Portuguese had the monopoly of the China trade, and Defoe regards his hero in the light of a smuggler. The British traffic with China in this drug continued the smuggling until the Opium War in 1840. The Chinese Commissioner, Lin, compelled Captain Elliot to surrender to the Imperial Government, 20,291 chests of opium, valued at £2,000,000. This opium was entirely destroyed. The rest of the narrative is well known. Suffice it to say that the British Government compelled the Chinese authorities to receive their importations of the noxious drug; but opium-smoking, though generally practiced, is still condemned by the laws of China.

The effects of the use of opium on the people have been described by physicians and other men of education, native and foreign. An old Chinese scholar thus summarizes the evils of its use as a luxury. "First, it destroys and shortens life; secondly, it unfits for the discharge of all duties; thirdly, it squanders substance, houses, lands, money, and sometimes, it is reported, wives and children are sold to obtain it; and fourthly, it retards the growth of the population. The children of opium-smokers are said to be childless in the third generation. More than half of such smokers are themselves childless, and the other half have fewer children than others, and their offspring seldom live to become old men."

The habit is said to grow insidiously and rapidly, into unconquerable strength; for the amount of the drug must be continually increased to produce its pleasurable effects, so that moderation in its use is in many cases very difficult, if one has the means of an abundant supply. While it commonly does not

madden its victims, yet it is said to make the Malays quarrelsome, and to fire the Rajpoots with an insane ferocity.

Physically, the habit degrades the structure of those nervous centres on which it has the most powerful influence. As the immoderate opium smoker takes very little food, the result is an unnatural mode of nutrition; the nervous matter tends more and more towards degeneration. The changes thus induced may either lead to a sudden rupture of the brain fibres, or to a gradual shrinking of the brain or spinal cord, or both. As the nervous tissue is thus contracted, it presents a narrower surface to the action of the narcotic; hence the increased demand for the narcotic to produce the former amount of pleasure.

The full discussion of all the most important aspects of this question would require volumes. In 1874 was formed in London the Anglo-Oriental Society for the Suppression of the Opium Trade, numbering among its vice-presidents, council and committee, many of the most distinguished men in England. Its secretary, Rev. F. S. Turner, has written an octavo on the "British Opium Policy and its Results to India and China." He contends that England ought to abandon the opium monopoly, as indefensible on moral grounds; that she should suppress both the cultivation of the poppy and the exportation of the drug; that the best way to suppress the business is by heavy taxation; that she should retrace her steps, and cease from coercing the Chinese to buy her opium; that justice requires her to assume the costs of such a reform; for as the inhabitants of India are not responsible for the growth of the opium revenue, they should not be compelled to suffer the consequences of its loss. Her repentance should not redound to the injury of the innocent. In the course of the discussion, Rev. Mr. Johns and Dr. Lockhart are quoted as proposing the root-and-branch remedy of prohibition of the growth of the poppy, except for direct medicinal use. To the objection that heavy taxation, by forbidding the consump-

tion of opium save at great cost, would kill multitudes of the poor Chinese thus suddenly deprived of the narcotic, Mr. Turner replies that the opium-smokers are killing themselves already, and that if China could by their sudden death be delivered finally, once for all, from this vice, the price paid for emancipation would not be too high. But still he disavows all thoughts of cruelty, and maintains that he goes for such taxation on the free production of opium, as will practically prevent India from further attempts to make the poppy crop a source of livelihood and profit. As for China, she could, if she must, raise her own poppies or buy her opium in the commercial market. He contends that England should remove this stain from her reputation, and this barrier to the spread of Christianity. He warns her, that if she now refuses to do right by renouncing her opium revenue, "she may be forced again to fight for it, and rebaptize her drug profits in Chinese blood."

We may add that the opium habit, when once deeply seated, is perhaps proof against any medicines that have hitherto been administered. At this stage of debasement abstinence from the drug is often fatal to the victim. Hence the difficulty some of our missionaries have encountered in attempting the reformation of some of the Chinese converts. In his earlier labors in Siam, Dr. Dean's mission suffered severely from the defection of a Chinese disciple whom he attempted to reform. In 1882 a young American ship-master, ignorant of the fact above stated, was assassinated by two Malays, one a steward, the other a cook, from whom he had taken away their opium. Made insane by privation, they killed their captain and assaulted the crew, who in self-defense dispatched the Malays, and threw their bodies into the sea.

CHAPTER XLIII.

MISSIONS IN CHINA.

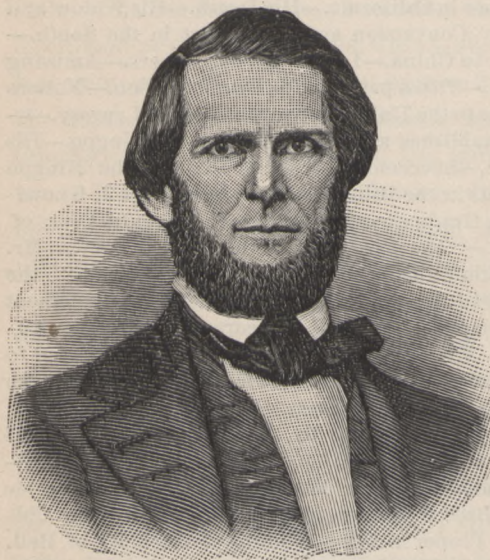
I.—Mr. Shuck Dedicates himself to Missions.—His Birthplace and Education.—At Macao, Hong Kong and Canton.—The first Foreign Missionary of the Southern Baptist Convention.—Sudden Death of Dr. James and his Wife.—The First to Plant a Station in the Interior.—His Return to Labor among the Chinese in California.—His Death.—His Widow and Son.—**II.**—Mr. Roberts' Conversion and Settlement in the South.—Goes out as a Missionary to China.—Labors among Lepers.—Amusing Extracts from his Journal.—Takes part in a Chinese Rebellion.—Notices of the Rebellion.—Returns to the United States and Dies of Leprosy.—**III.**—Dr. Macgowan Establishes a Medical Mission at Ningpo.—His Twenty Years of Service.—Successors.—Present State of the Ningpo Mission.—Summer Retreats in the Hills.—**IV.**—Rev. Miles J. Knowlton.—A Vermonter and a Graduate of Madison.—His Twenty Years of Missionary Toil in China.—“The Confucius of the West.”—**V.**—Mr. Yates.—Birth and Education.—Goes to Shanghai.—His Relation to the Chinese Rebellion.—Official Honors.—Translates the New Testament into a Popular Chinese Dialect.—Personal Appearance.—Singular Additions to his Stature.—**VI.**—Mr. Goddard.—A Postscript Blessed to the Conversion of his Father.—Birth and Education.—Events in the Earlier Life of his Wife.—Goes out to Siam.—Services as a Translator.—Death.—His Character Delineated by Dr. Dean.—**VII.**—Mr. and Mrs. Graves at Canton.—A Forty per Cent. Increase in Three Years.—Difficulties.—A Chapel Mobbed.—Miss McCown and Mrs. Yates.—**VIII.**—Later Labors of British Baptists for the Conversion of the Chinese.—They Enter China Proper in 1859.—Picture of the King of Hell.—The Massacre at Tientsin.—The Agency of the Jesuits in that Affair. How Protestant Missionaries were Compromised.—Medical Missions.—Present State of the Mission.—The American Mission at Swatow.

I.

AT THE close of a missionary meeting a contribution was called for as usual; the boxes went the rounds and returned; in counting the contents the deacons found silver, bank-notes, gold and one card. On it was written the word, MYSELF. “Who put in this?” inquired the deacons of each other. “A young man back in the congregation,” replied one of them. This young man had not long before been converted; he

could not give silver or gold to the cause of missions, but made a more valuable offering: he gave himself.

John L. Shuck, the subject of this anecdote and the first American Baptist missionary to China, was born at Alexandria, Va., September 4th, 1812. Little is known of his youth except the fact that he was educated at the Virginia Baptist Seminary, now Richmond College. He went out to China under the patron-



John L. Shuck

age of the Board of the Triennial Convention, embarking in September, 1835, and after tarrying at several points, reached Macao just one year after his embarkation. While in Macao he baptized the first Chinese converts, of whom we shall have something to say in future pages. He began to preach in that city in 1839, and in 1840 preached in several houses, in the streets, and in an idol temple, at the same time giving away many tracts.

In 1842 Mr. Shuck took refuge in Hong Kong, a city that had just come under the protection of England. Here he was blessed with an ingathering of nineteen converts, none of whom, however, were natives. Removing to Canton, where Mr. Roberts had already started a mission, he organized what was known as "The First Baptist Church of Canton."

Mr. Shuck attracted very general notice in 1845, by being fore-

most of the foreign missionaries of the Southern Baptist Convention. All the rest cast in their lot with the Missionary Union. Of his visit to the United States we speak elsewhere. Upon his return in 1847 he was transferred to the Shanghai Mission. He made, however, a short visit to Canton, and found the little church in a better state than he feared; for which he exclaimed, "God be praised!" By-the-bye, the year following, Mr. Roberts being about to visit America, thought it would be a good thing to unite this church with the *Uet-tung* church, which he had himself organized. But, as almost always happens in such cases, this union begat nothing but trouble. This is the more curious, as, according to his own account, the First church at that time consisted of only *three* members. He seems not to have considered that only one wronged and oppressed Baptist is sufficient to commence pulling down a church, and so making no end of noise and dust. Dear reader, hearken to the voice of experience: never attempt to drive two swarms of bees into one hive.

In 1848 Mr. Shuck met with a sad disappointment. A Christian physician being much needed, J. Sexton James, M. D., of Philadelphia, was, along with his wife, sent out to China. They sailed in November, 1847, and reached Hong Kong in March, 1848. Sailing thence to Canton, they took passage in a schooner for Shanghai. The vessel was capsized in a sudden squall, and the missionary and his wife, who were in the cabin, went down with the vessel. Mr. Shuck, who had received several letters from Dr. James after he landed at Hong Kong, was anxiously wishing for his arrival. The present writer happened to be at the residence of his father, Israel E. James, Esq., in Philadelphia, at the time he received the news of the sudden death of his son and his wife. The agony we then witnessed put new meaning into the deprecation, "From sudden death, good Lord, deliver us."

When some of the Chinese ports were opened to Christian

preaching, it was understood that Christian worship was to be tolerated at those ports only. But in 1850 Mr. Shuck ventured to establish a station at *Oo-Kah-Jak*, twelve miles from the city. Adverting to this in one of his letters, he said: "Let the brethren bear in mind that the Foreign Mission Board of the Southern Baptist Convention was the first Protestant Board of Missions in the world, who ever held property and gained a permanent footing in the interior of China. This is a decided advance in the work of missions in this land."

In addition to his other services, he published ten Chinese tracts. The death of his second wife brought him home with his bereaved children. Wishing to be within hailing distance of his little ones, in 1853 he resigned his connection with the foreign board, and in 1854 accepted an appointment from the domestic board of the Southern Baptist Convention, to labor among the Chinese in California, where he labored for seven years with considerable success. He baptized while there sixteen Chinese. The first convert, Wong Mui, returned to Canton and did faithful service as a native preacher. He died recently at Canton, and the First Baptist Church of Charleston has ordered a monument to be erected at his grave. Mr. Shuck died at Barnwell Court-house, South Carolina, August 20th, 1863. He was thrice married. His first wife was Henrietta Hall; his second, Lizzie Sexton; his third, Anna L. Trotti. The last accompanied him to California, and is now living with his son, Rev. Dr. L. H. Shuck, who is pastor of the Baptist church in Paducah, Kentucky.

II.

The first *American* Baptist, if not the first *Baptist* missionary in Canton was Issachar J. Roberts. He was born in Tennessee, 1802. Being converted and baptized in 1821, he pursued studies preparatory to the ministry in Tennessee and Kentucky. He settled in Mississippi, where he owned property said to be worth thirty thousand dollars. This property he made the basis of the

"Roberts Fund Society," on the strength of which he went as a missionary to China in 1836. The donation proving eventually to be of little value, he connected himself with the Board of the Triennial Convention.

He was a man of great audacity, if not valor. Arriving at Macao, he labored partly as a saddler and partly in preaching to a congregation of lepers. Moravian missionaries had done this at the Cape of Good Hope, but it was on condition that they should share the lot of these unfortunates, and no more return to society. But for some cause Mr. Roberts was not laid under any restrictions, and he imposed none on himself. It would appear, however, that some of his fellow laborers feared that leprosy was contagious, and therefore did not care to associate with him. Thus, in his journal we find this entry: "I feel very lonely. The missionaries seldom come to see me; and Brother Percy, to whom I applied for board, thinks we can love each other better apart." For some seven years we find him now at Macao and again at Hong Kong. In 1844 he started a church in Canton, of six or seven members. Soon after he leased a lot, built a chapel and mission-house, and had collected one thousand dollars for this purpose. He had also obtained a floating chapel, where worship was maintained. He acknowledged the receipt of a church bell from New York. In the year following, a Chinese mob assaulted his house, destroyed the church records, and sunk his "floating chapel." Some of the entries in his journal are marked by amusing simplicity and frankness. Thus, "Sent plum-pudding to sister Percy, and two rattan chairs to sister Clopton as New Year's gifts, and received pleasant letters in return." * * * "Brother Johnson and myself improved a short time to-day playing ball and pitching quoits. Preached before breakfast to eighteen lepers. I would by no means sell my knowledge of the trade of making saddles; for it makes me independent, in my judgment, as I can thus make my own support." Another item illustrates a national characteristic of the

Chinese, which others have mentioned. "Fell through floor of a house over the river, with a child, into the mud waist deep. Nobody offered assistance. When extricated, I was politely asked if I would have a boat; and was then charged for the same. This is Chinese character!"

Mr. Roberts was unhappily drawn into the great Chinese rebellion of 1850-1864. The insurgent Hung, the sovereign of the new empire, had been a pupil of our missionary, from whom he had acquired some knowledge of the Christian religion. The origin of the war was religious. While a candidate for literary examination as conducted by the government, he was moved by a dream, together with the denunciations of the Bible against idolatry, to shatter an image of Confucius in the Examination Hall at Canton, and to urge his companions to go forth in all directions and follow his example. In a little while hundreds of idols were cast down and many temples destroyed. When the authorities attempted to arrest Hung, they were resisted by his adherents, who replied: "We refuse dictation as to what we shall worship." Thousands turned away from the worship of idols and thousands more became breakers of images. "A Declaration of Rights," embodying the First Commandment, was drawn up, and around it the leaders knelt, sword in hand, and appealing to God swore to defend it with their lives. The Scriptures were printed and circulated among the troops. Grace was said at meals, and Christian worship regularly maintained in the camp. By April, 1851, Hung's forces numbered a well-organized army of twelve thousand men. He assumed various titles, among which were "The Heavenly Prince" and "The Holy Ghost." Some rare particulars of this rebellion, not found elsewhere, may be read in Rev. Dr. Tupper's *History of the Southern Baptist Foreign Missions*, [pp. 88, 181, 189, 228]. In 1860, Mr. Roberts went to Nanking, the capital of the revolutionists. He was offered the position of Minister of Foreign Affairs. He refused all civil offices, but accepted the privilege of free access

to all and passage through the rebel territory, not only for himself, but for men of all religions. This revolutionary leader also abolished, by decrees, all idolatry. Of Mr. Roberts' sanguine expectations and romantic projects it is necessary to say but little. In due time the catastrophe arrived. Mr. Roberts fled from Nanking for his life, and narrowly escaping death, safely reached Shanghai. He had discovered that his old pupil was crazy. He denounced the rebels as robbers, deserving no sympathy from foreigners. Mr. Roberts returned to the United States in 1866. His wife had come home in 1855 with her two children, Lillie and Issachar, and now resides in St. Louis, Missouri.

Mr. Roberts died at Upper Alton, Illinois, December 28, 1871. As was to have been expected, the cause of his death was leprosy. In his last moments he said, "I shall not be five minutes in the dark valley." His attendant said, "Can you see the heights beyond?" He replied with emphasis, "They are so bright that these eyes cannot behold them, until they are prepared for the sight."

III.

The Ningpo mission laid its foundation in the hearts of the Chinese rather than in their intellects. It commenced by establishing a medical hospital. S. J. Macgowan, M. D., of New York, arrived in 1843, and labored alone in this department four years. In eight months of the year 1844, as many as 2,139 cases of disease were treated; in 1849 the number was as high as 12,956. In the same year the first native convert was baptized. This pious physician took every opportunity that was given to apply to broken hearts the balm of the Gospel. In 1863 Dr. Macgowan retired from the mission, so that for more than ten years this truly Christlike branch of missionary service was neglected, until 1875, when the Rev. S. P. Barchet, M. D., was sent out to revive and sustain it.

The other missionaries, besides those already mentioned, who

have labored in connection with the Ningpo mission, are the Rev. E. C. Lord, Rev. M. J. Knowlton, Rev. Horace Jenkins, Rev. Karl T. Kreyer, Rev. M. A. Churchill, and others. In 1872 the first Baptist Association in China was formed, consisting, at that time, of six churches.

The report of the Ningpo mission for 1884 gives the following statistics: Ordained native preachers, three; unordained, ten; Bible women, six; churches, 7; baptized, sixteen; members, 253.

Dr. Lord, of this mission, commends retreats among the hills for the hot and unhealthy months. It is probable that not a few of our mission stations in Asia will, in no long time, establish such refuges; and the increase of railroads in the East must, in many cases, bring the latter into near and easy communication with these stations. "Our retreat among the hills," writes Dr. Lord, "has come to be regarded here as an institution of much promise. Already three of our four missions located at Ningpo have secured, or are securing, dwellings there suitable for their accommodation during the heat of Summer; and several persons outside of the mission have done, or are doing, the same. * * * It will not, of course, prevent missionaries from getting ill, nor relieve them from the necessity of returning home; but one cannot doubt that it will serve to lessen both these evils."

In October, 1883, the Rev. Joseph S. Adams, formerly of the China Inland Mission, but accepted as a missionary of the Union, was ordained at Ningpo, and in November moved with his family to occupy Kinhwa, a neglected but promising field two hundred and fifty miles from Ningpo.

The aggregate figures of the Chinese missions connected with the Union in 1884, are as follows: eleven male and fourteen female missionaries; seven ordained native preachers; thirty-eight unordained; eighteen churches; one hundred and thirty-six baptized; 1,373 members.

IV.

The Rev. Miles J. Knowlton, D. D., the excellent, well-beloved and successful missionary of Ningpo, China, was born at West Wardsboro, Vermont, February 8th, 1825. In youth he loved mathematics, and won a prize for proficiency in this study. He was converted in 1838, during a revival in the little church of which his earnest and strong-minded mother was a member. He pursued and completed his academic studies in a seminary in Townshend, Vermont. He entered Madison University in 1847, and was graduated in 1851. He then passed into the theological department of the university, and, after pursuing the regular course, was graduated in 1853. As a student he was distinguished for great industry and perseverance, as well as for piety, earnestness and self-forgetting devotedness. During his last year at Hamilton, he did good service in a great revival which visited that village. It had been his intention to become a home missionary; but before he finished his theological course, he was moved to seek an appointment to labor in Burmah. The Board of the Missionary Union, however, determined to send him to China, which was at that time a very unattractive field, but he was not slow to abandon his cherished plan, and set out for that great Empire. He embarked for Ningpo December 10th, 1853, with his wife, Lucy Ann St. John, of Danbury, Connecticut, and the Rev. E. C. Lord and his wife. Soon after his arrival in Ningpo, in 1854, the mission was called to suffer a great loss in the death of its head, the Rev. Josiah Goddard. In 1854 Mr. Knowlton made a missionary trip to the Island of Chusan, about thirty miles from Ningpo. On this island he established a mission, and on December 10th, 1854, baptized his first convert. As an evangelist he was very successful: in the course of his twenty-one years of service he baptized nearly three hundred. When Mr. Knowlton entered China a civil war was raging, and was not extinguished for many years after. In 1861 it swept over Ningpo. It was a time of

great alarm and danger. Mrs. Knowlton's nervous system received such a shock that her physician sent her home to America for restoration. After remaining in her native land two years she returned to China. Mr. Knowlton's first and last visit to this country was made in 1870, after fifteen years of exhaustive labor. He was accompanied by his wife and only surviving child, Antha. The health of Mrs. Knowlton had again become seriously impaired. His two years of sojourn in his native land were crowded with engagements. His tongue and pen were much employed on missionary themes. He delivered a course of lectures before several colleges and seminaries. These he collected in a volume in 1872, and gave to the press under the title of "The Foreign Missionary; his Field and his Work," to which was appended his premium tract, "China as a Mission Field." This tract, together with his chapters on the men required for the foreign work, on the nature of the foreign mission work, and the trials and comforts of a foreign missionary life, will be of very considerable value to the student of to-day, if read in connection with later productions of the same class.

With characteristic zeal at this time he labored in revivals, particularly in Vermont and in his own native town; not without converts, whom he baptized into the fellowship of the little church of his youth. Mr. and Mrs. Knowlton returned to China in 1872. They sailed from San Francisco, and arrived in Ningpo after a voyage of about four weeks. But he was soon to finish his course. After two years of further toil he died unexpectedly, of the disease of the climate. "Alas, said Dr. Macgowan, "that he did not restrain his zeal! He undertook to perform the labors of two well-conditioned men, and thereby prematurely expended the large stock of force with which he was endowed." While on his visit to this country he became convinced that the Pacific railroad, crossing the rugged Sierra Nevada and the lofty Rocky Mountains, was a fulfillment of the prophecy in Isaiah 49:11: "I will make all my mountains a way," etc. This view

was, he held, confirmed by the next verse: "Behold, these shall come * * from the land of Sinim." Sinim was the ancient Hebrew name for China. Though called home to heaven at the age of forty-nine, he left behind him in Ningpo a great name. His Chinese friends regarded him as the Confucius of the West. The Chinese language, we are told, admits of no panegyric equal to this.

V.

A man of mark under the patronage of the Southern Board, is Rev. Matthew L. Yates, D. D., of the Shanghai mission. Born in North Carolina, January 8th, 1819, he was converted at a camp-meeting in 1836, and soon after baptized. His attention was first directed to the heathen world soon after his conversion, from reading the Memoirs of Mrs. Ann H. Judson, a book which Rev. Luther Rice circulated in many parts of the South. "Frequently," says he, "did I weep for hours while following my plough or using my trowel, when I would reflect that the poor heathen who knew nothing of Christ, the only Saviour of the world, must die and appear before God, and be judged according to their works in this world." Rather than let his brothers and father see him weeping, he would often leave his business and go into a grove for the purpose of inquiring what the Lord would have him do.

At length he told his father that when he came of age, he intended to go to school if he had to make brick by moonlight to pay his way. At the age of eighteen he sold his horse, his only available property; the money he thus received enabled him to go to an academy for one year. While at school he discovered that it was his duty to prepare for the Gospel ministry, and with this view the Baptist State Convention of North Carolina sent him to Wake Forest College, where he graduated in 1846, with much honor. The same year he was married and designated to missionary service in China. In 1847 he embarked for his field, and arrived at Hong Kong in August, proceeding at once to

Shanghai, where he has been stationed about seven-and-thirty years. Three years after his arrival, the civil war led by Hung, one of the former pupils of the Rev. Mr. Roberts, broke out in China. The commotions occasioned by this war were a great hindrance to missionary work. The idol-breaking in which the revolutionists indulged was shocking and terrifying to a large section of the people. Messrs. Yates, Roberts and Crawford were at first in full sympathy with the revolutionists, and regarded them as making a noble struggle against idolatry and in behalf of religious liberty. In 1853, Mr. Yates baptized a young relative of one of the insurgent chiefs while on his way to Nanking, then the rebel capital. The same year he gave aid and comfort to a nephew of one of the five kings under Hung. The insurgents having got possession of Shanghai, they were besieged by the imperial forces, and the fighting was in sight of the residence of Mr. Yates. He witnessed sixty-eight engagements. At last the imperialists took possession of the city. The "Long Hairs," as the insurgents were called, shaved their heads and escaped by night. During the fights the mission property was destroyed, for which, however, the mission afterwards received full indemnity.

In 1856 Mr. Yates baptized Wong Ping San, who afterwards distinguished himself as a very efficient preacher. For five years (from 1860 to 1865), Mr. Yates and the other missionaries in China were much obstructed in their work by civil war in China, and in the United States as well. They largely supported themselves by their secular labors, but in part from the continued aid of Maryland and Kentucky. In 1861 Mr. Yates wrote: "The troops are still here, and we can expect to do but little for the next two or three years." He says that eighty thousand people destroyed their own lives, thinking the rebels must be monsters, because they had dared to treat the gods with such contempt and violence. At last, in July, 1864, the "Long Hairs" were subdued and Nanking capitulated. "Thus," observes Mr. Yates,

“was crushed out, by foreign aid, a rebellion which in its beginning promised so much for Christian civilization, and the friendly intercourse of foreign nations with all parts of the empire.”

From 1869 to 1875, Mr. Yates was affected with a disease of the vocal organs. At first he sought relief in a voyage to Manchuria and America. During his absence from Shanghai in 1869, the native preacher, Mr. Wong, was left in charge of the mission, and, with the very efficient aid of Mrs. Yates, contributed to the upbuilding of the little native church. In 1871 he was again compelled to seek in travel a remedy for his feeble voice, which for months was a mere whisper. He came home by the overland route, and returned by way of San Francisco. Losing his voice again in 1873, he accepted the position of Vice-Consul at Shanghai, and Chinese interpreter for the United States. He appropriated all the profits of his secular offices (about \$3,000) to the building of a beautiful and substantial chapel, also a parsonage for the native pastor, Mr. Wong. In 1876 he was offered the position of Consul-General. As, however, he could not accept without giving up the work of his life, he refused the office with its honors and emoluments. Happily, however, his voice was now fully restored, and he was able to preach again with regularity. Finding no Scriptures in the vernacular of the province, “the spoken language of the people of this plain,” he has translated the books of the New Testament into a dialect which is, it seems, spoken by about forty millions of people. The Southern Board bear the expense of their publication.

Mr. Yates was the first to commence Baptist missionary work at Shanghai. He is still permitted to carry forward with his usual activity and force, his various beneficent enterprises; and is resolved to labor in that field until the Master calls him home. In 1884 he says: “We have increased the area of our work tenfold, and men and means should be increased in more than corresponding ratio.”

As for his personal appearance, when a young man he was

described as being a few inches over six feet high, straight, broad-chested, and inclined to be spare, with eyes and hair black, and an agreeable countenance. When Mr. Yates went out to China, at the age of seven-and-twenty, his height we are told was marked on the door-post of his father's house. On his return a few years ago, he was found to be an inch higher. He went to China again, and returning, after an absence of eleven years, he had grown two inches more.

The Rev. Dr. Yates is highly esteemed by his fellow-missionaries in China. A Presbyterian missionary in writing home testifies that he is physically, mentally and morally at the head of the Protestant missionaries of that empire, although there are several hundreds of them, all told.

VI.

He who encamps on the crests of the mountains for the first time, awakes early in order that he may witness the first dawns of the morning. Let not the reader suppose that because we so often invite him to mark well the mountain towers of our missionary history, we are indifferent to lower heights, and especially to the earliest gleams of that light without which the highest peaks as well as the lowest valleys are alike covered by a deluge of darkness. During the great revival in Boston which commenced in 1803, an obscure young woman, the first convert baptized by Dr. Baldwin, wrote a letter to her female friend in Worcester, Mass. In a postscript (so often the most important part of a letter) she added a single sentence to the husband of her friend, then an unconverted man. That sentence, we are told, was the means of his conversion. That man was David Goddard, afterwards for six-and-twenty years pastor of the Baptist church in Wendell, Mass., and, what is more to our purpose, the father of the Rev. Josiah Goddard, the glory of the Ningpo mission and the learned translator of the New Testament into the language of China.

Our distinguished missionary was born at Wendell, Mass., Oct. 27th, 1813. He became a member of the church of which his father was pastor in 1831, and graduated at Brown University in 1835. After completing his course of theological study at Newton in 1838, he was ordained, and a few weeks after he married Miss Eliza Ann Abbott, who had for some time previous been residing in the family of the celebrated Professor Ripley. Her early history is of much interest. For one incident in it we are indebted to Rev. Dr. S. F. Smith. In earlier years she labored for a season in a cotton factory near Boston. A fellow Christian in the same mill, who made herself poor that she might make many rich, perceiving that her youthful friend had talent and a missionary spirit, out of her scanty earnings and through great self-denial, depriving herself even of necessary food and clothing, paid the expenses of the education of her young Christian sister at the best schools, and lived long enough to know that she was prepared to do effectual work for Christ in China. "And thus the poor spinner, whose heart burned with love to the Lord Jesus, though she was perhaps never ten miles from home, gave this young missionary to a life of toil for the heathen on the other side of the globe."

Mr. and Mrs. Goddard reached Siam in 1840. Two years later he became pastor of the first Chinese church at Bangkok. In 1848 he suffered from a severe attack of bleeding of the lungs, which threatened his life; but he so far recovered that he was able to remove his family to the cooler climate of Ningpo. He had already begun to translate the Scriptures into the Chinese. At one time a plan was formed for securing a "catholic" translation by the united labors of a committee of the missionaries of all denominations in China. This could have been done in the twelfth century, when there was as yet no question about the Greek terms for *baptize* and *baptism*, but it could not be done in the nineteenth, when the Pedo-baptists had become so chop-pingly sectarian as to *cut themselves off from* the universal usage

of the Greek and Roman churches during so many centuries; *cut themselves off from* the modern Greek church in all its branches, including the Russian, and from the vast and ever-growing Baptist denomination—yes, and even, as regards the clergy of the church of England, *cut themselves off from* obedience to the requirements of their own rubrics and from fidelity to their ordination vows. Mr. Goddard was among the translators who were selected to make this “catholic” version. But finding it was to be rather a Roman than a Greek catholic translation, the Baptist missionaries set about obtaining an independent version, and accordingly Mr. Goddard devoted himself to this work. In 1853 he completed the New Testament, and proceeded on the Old as far as Leviticus.

The Rev. J. K. Wight has left us an affecting proof of the kindness of Mr. and Mrs. Goddard. In the Spring of 1854, Mr. and Mrs. Wight were obliged for the sake of health to leave China. “We had,” says he, “the alternative of leaving our youngest child, a babe, behind, or else submitting to the prospect of burying it in the ocean. Though the Goddards had a young family of their own, and were both in feeble health, they cordially welcomed our little one, and treated it in every respect as if it were their own.”

Mr. Goddard died on the 4th of Sept., 1854. He left four children, who with their mother returned to America in 1855. Mrs. G. died at Providence, Rhode Island, on the 28th of November, 1857. Their son, Rev. J. R. Goddard, returned to Ningpo in 1868, and is carrying forward the missionary work instead of his lamented parents. Dr. Dean says of Mr. Goddard: “In person he was the exemplification of the adage that ‘Valuable commodities are put up in small parcels.’ He was short and thin, of pale complexion, with features and movements marked by rectangles, rather than by curved lines. When seated in a common chair he needed a footstool; but in intellect he was a tall man. His native endowments were superior; his education was extended

and thorough; his study of the Chinese language was patient and successful; his knowledge of the sacred languages and literature was accurate and familiar, and he brought to his work a large share of common sense and sound judgment, as well as a warm heart and high-toned Christian principle."

The second revised edition of Mr. Goddard's translation of the New Testament in the Chinese, after having been approved by the missionaries of the Union and of the Southern Board in China, was in 1883 brought through the press, having the imprint of the Missionary Union. The first edition of this translation was published in 1872, by the American and Foreign Bible Society.

VII.

In June, 1880, Rev. and Mrs. Graves, of the Canton Mission, returned to America after eight years of exhausting toil. Mr. Graves has served as missionary in China, in the employ of the Southern Board, for twenty-four years. Both returned to China in the fall of 1881, after an absence of eighteen months. According to Mr. Graves' report, the number of converts to Christianity had increased forty-two per cent. during the previous three years. The Protestant churches of China contained between eighteen and nineteen thousand members, and there were about three thousand Chinese Baptists. A short time before his visit to his native land, Dr. Graves established a station at Tsing Ene. In August, 1880, the chapel was assaulted by a mob, while the members were gathered in worship. The chapel was greatly damaged, and some of the members were beaten with stones. The native assistant had to leave the city at night under guard of soldiers. After several months of delay the missionaries got possession of this chapel. On their first return to it they found the doorway bricked up and entrance denied. Thereupon a native assistant called the few scattered members together, and begged the Lord to direct and help them. Then they went to the chapel, pushed the bricks out of the door-

way, went in and removed the rubbish, and re-dedicated the place by holding a three days' prayer-meeting. Last of all, the native preacher went to the magistrate and asked him to issue a proclamation warning the people not to molest the Christians in their house of worship. The officer immediately complied with the request. In 1880 the persecutions in the Canton district caused three native converts to leave their homes and go to the Sandwich Islands, where they could serve God unmolested.

The difficulty of evangelizing the Chinese is asserted by some of the missionaries in terms that are worthy of our consideration. "It does seem," says Dr. Yates, "as if the process of converting the Chinaman, of bringing him to the point of clearly apprehending and appreciating the love of God in Christ Jesus, is a long one." Dr. Crawford holds that "Christendom will yet learn that a great heathen nation is not easily converted to Christ, and will be the better for the lesson."

Miss Ruth McCown, of Virginia, is about to finish her medical studies in Philadelphia, preparatory to practice in Shanghai in connection with the mission in that city. Mrs. Yates has a girls' school in the same city. She does not allow any foot-binding. Some parents do not send their daughters to the school, because "they cannot give up the gentility of small feet."

This Chinese mission is sending Christian workers to other lands. In 1882 Dr. Graves writes: "One of the church-members is a colporteur in Calcutta; the Canton church is petitioned to give two Chinese preachers to California and Oregon." One was already pastor of a Chinese church in Portland, Oregon, with a membership of seventy. The Rev. J. B. Hartwell was, in 1884, still laboring among the Chinese in San Francisco.

In 1884 eleven new names were reported by the Southern Board as added to their list of American missionaries. In no one year in the history of the Convention have so many foreign missionaries been enrolled by the Board.

VI.

British Baptists, as we have seen, were the first Protestants to attempt to commence a mission to China, and the first to translate the entire Bible into the Chinese language. But, from various causes, it was not until tidings reached England that Lord Elgin had effected a treaty with the Chinese government, that they took up the subject as one demanding immediate attention. Previously, missionary exertions had been confined to the natives of China residing in the Eastern Archipelago, or in outlying places. But in 1859 Messrs. Klockers and Hall, both acquainted with the language, offered their services for this field, and were accepted. The new port of Chefoo was finally fixed upon as the best place for a station. By the year 1867 a small native church of twenty members had been gathered, and in two neighboring villages a permanent footing had been gained. At Hankhiau the first convert was a Buddhist, who for ten years had daily worshipped a picture of the King of Hell, with the hope of securing a mitigation of the punishment of his sins. Soon after his conversion he sent the picture to Mr. Laughton, with the message that Jesus had released him from the burden of his sins. His confession of Christ was followed by persecution, but he remained steadfast in the faith of the Gospel.

Between the years 1868 and 1873, this mission suffered severe reverses. The death or removal of all the early laborers, and the frightful massacre of French Roman Catholic missionaries at Tientsin, for a while brought all missionary operations to a stand. For a time it seemed probable that missionary labor must thenceforth be confined to the treaty ports.

It was reasonably expected that the Chinese authorities would exclude all foreigners from the interior of the Empire. Foreigners in China are under the protection of the nations to which they belong, and yet they are exposed to violence from local uprisings for which the paternal monarch at Peking is held accountable. Roman Catholic missionaries throughout the Empire (taking

advantage of a clause in the treaty made with the French government—a clause said to have been surreptitiously introduced) claimed for their converts exemption from the control of the local authorities. Some of the Catholic priests assumed the titles, the dress and the authority of mandarins, and even claimed the restoration of property belonging to the Jesuits and confiscated centuries ago. As the Chinese authorities and people saw that the missionaries of Christ were all Europeans, they were at first slow to discriminate between Catholics and Protestants. But they are beginning to learn that Protestant missionaries do not claim for their converts protection in wrong-doing, nor encourage them to disobey the laws and mandates of the civil power.

As the excitement attending the massacre at Tientsin abated, missionary excursions in the interior were resumed, and Mr. Richard ventured as far north as Manchooria, or that part of Southern Tartary which is now subject to the Chinese government. Once nomadic, the people are now given to agriculture. Chinese farmers are migrating to this region, where there are vast tracts of wild land. The professed religion is Buddhism, but a very large proportion of the inhabitants are Moslems. The population is thinly scattered over regions that for the most part know no cultivation. Mr. Richard was permitted to preach without molestation, and to disseminate freely the kernels of the eternal kingdom. Formerly it was not thought prudent to try to translate the Scriptures within the bounds of the most exclusive and intolerant of empires. But now Bible colporteurs can disperse the Scriptures throughout the Empire from centre to circumference.

The British Baptists, in imitation of their American brethren, in 1870 appointed Dr. Brown as a medical missionary. The principal mission is still Chefoo. In 1880 there were three missionaries, nineteen chapels and about five hundred members.

The missionaries at Swatow are translating the Bible into the colloquial language. The common people can understand but very little of classical translations which are designed for the learned and the gentry of the empire. In another year, it is hoped, the entire New Testament in the colloquial style will be in readiness for the printer. In December, 1883, the Rev. S. B. Partridge writes: "Mr. Ashmore and I returned this week from a trip of about two weeks in the region northeast, the farthest station being about seventy miles distant. Near the station we climbed a mountain about three thousand feet high. A plain about ten miles long by two wide lay at our feet, in which I counted one hundred and twenty-five villages, not taking pains to count them all. In not one-tenth of these villages has the Gospel ever been preached. * * * Ten miles further on, there is a similar plain, which I suppose no foreigner ever visited. There is no end to our opportunities. There are more than six thousand towns, villages and hamlets in this field." The statistics of this mission in 1884, were as follows: Out-stations, 31; 97 baptized; present membership, 910.

In 1884, Miss Adele M. Fielde, of this mission, was in the United States. Her addresses on the manners and customs of the Chinese women awakened fresh interest in woman's work among this people.



A Bowl of Rice.

CHAPTER XLIV.

JAPAN:—ITS RELIGIONS AND MISSIONS.

Shinto.—Sacrifices.—Burials in a Sitting Posture—The Sun-goddess.—The Sacred Mirror.—Buddhism.—The Emperor at once a God and a Mediator.—The Three Couplets of Commands.—Mechanical Prayers to Spirits.—Deceiving the Demon of Small-pox.—Temple of Ameda.—Attempts of the Jesuits in Japan, and their Expulsion.—Trampling on the Figure of the Cross.—Com. Perry's Naval Expedition to Japan.—Mr. Goble in Japan.—Rev. Dr. Nathan Brown and other Missionaries go to this Land.—A Japanese Woman brings to the Mission an Armful of Idols.—Bible Study compulsory in Buddhist Schools.—Bright Hopes.

THE EARLIEST known religion of Japan was like that of China, a kind of Shamanism. It is termed *Shinto* or *Sinto*,—"the doctrine of the gods," or "theology." The primitive Shinto temple was a small hut, with ridge-pole and cross-beams, covered with grass-thatch. The doors and windows were holes covered at times with mats. The floor was of hardened earth, with a fire in the centre. It had no images or emblems within. The later temples had mirrors of metal hung up in them, before which the worshippers offered their prayers. These mirrors belong, not to primitive Shamanism, but are peculiar to the later Shintoism. Their origin is obscure, and the current legends were probably invented to account for their use in the temples. According to the legends, this mirror was a present from the sun-goddess to the great-grandfather of the present Emperor of Japan. Concerning it she said, "Look upon this mirror as my spirit;" or, according to another story, she said, "Should you at any future time desire to see me, look in this mirror."

Anciently the patriarch was priest and prophet, and the worship seems to have been offered to the Supreme Spirit; but in later times this degenerated into the idolizing of the *Kamis* or demi-gods. In old times animals were killed for sacrifice, but

after the advent of Buddhism, about the middle of the sixth Christian century, the animals were not slaughtered, but were hung up before the temple and then set free, and thenceforth were considered sacred. Hence deer, especially stags, at length came to be protected by law against all violence; for if a man killed any of the species of animals that had thus been suspended by the legs before the temples, he could not certainly know that it was not one that had been offered to the demi-gods. In later times, white horses, boars and cocks also became sacred. Before each temple was a perch or roost for chanticleers to prenote the break of day. In earlier ages these fowls were probably offered in sacrifice to the demi-gods or *Kamis*. Hence foxes, the natural enemies of the chanticleers, are believed to be either devils or the abodes of devils.

Another thing which is now partly succeeded by cremation, is that method of burial which dates back to the age of Shamanism. The body is buried in a sitting posture and the hands folded as if in the attitude of prayer. As many of the aborigines of North America were buried in the same manner, it is one proof among many of the origin of the Red Men of the West. Whoever desires to trace further this clue, will find matter of great interest in the Notes and Appendices of "The Mikado's Empire," by Professor Griffis, to whose admirable volume, with his other writings, we are indebted for some of our information on this subject.

The chief object of worship is *Amaterasu*, the sun-goddess. The principal temples are at Isé, in which was enshrined the mirror given by the sun-goddess to the great-grandfather of the first emperor and brought down from heaven by him.

The primitive *Shintoism* has been almost all merged in the Buddhism which early gained the ascendancy in Japan. The Mikado or Emperor, according to this religion, is a god, and a descendant and representative of the gods who created Japan. The Emperor is a hierarch, who offers up daily prayers for his

people, and these petitions are supposed to be more effectual than those of his subjects. The priests receive their rank and titles from the Emperor. In 1868 an attempt was made to restore the Shinto faith to its original purity, and to make it the religion of the State and of all the people. This reform, or attempted return to the old religion, was not very successful. A mixture of Buddhism and the philosophy of Confucius had so leavened the people that practically it could not be separated from Shintoism. This partial failure did not, however, prevent the Mikado from being still regarded as the religious law-giver and high-priest. In 1872 he caused to be promulgated the following commands: "I. Thou shalt honor the gods and love thy country. II. Thou shalt clearly understand the principles of heaven, and the duty of man. III. Thou shalt revere the Mikado as thy sovereign and obey the will of his court." It is evident at a glance that, according to Western notions here are six commands; but the object of the Mikado appears to be, to link together beyond the possibility of separation, worship and work, or faith and obedience. This is certainly very superior to the religion of Gautama, of Confucius, and of Shinto, all of which are different forms of atheism.

The ceremonial of elevating sticks or rods with wooden slips or pieces of paper attached, for the purpose of attracting the attention of spirits, is thought to be of very ancient origin, possibly a relic of Shamanism. Sir Harry S. Parker found it among the hill tribes of India. The Shinto priest, while praying to the *Kami*, holds up a number of these papers at the end of a rod. They are now employed as a sort of vicarious purification. Formerly the people performed religious ablutions in a river. At a later period the people were permitted to substitute paper figures of men, which were cast into the river. Finally the Mikado directed the high-priest to take an iron statue of the size of the Mikado and cast it into the river, as a symbolical act to be performed instead of the whole nation. Very common is the use of

paper charms, prayers, and images, in the belief that they will defend a family from evil spirits. The gargoyles of Gothic architecture seem to have been suggested by this old-time superstition.



Chinese Sending a Paper Prayer to Heaven by burning it,

tion. Pictures of heads, of dragons and other monsters, are placed over doors and elsewhere, to frighten away malignant demons. But a more business-like notice is sometimes given to evil spirits. When the small-pox prevails in a neighborhood, the parents think they can keep out the disease (fearfully prevalent in Japan), by writing a notice and sticking it on the front of their houses, to inform the pestilent devil that their children are not at home.

The temple of Amida, or Amidas, near Miako or Kioto, is sometimes termed the Japanese Pantheon, or temple of Ten Thousand Idols. A picture of this may be found in M. Picart's great work on Religious Ceremonies. The great central image is the Japanese Buddha, who is termed variously Amidas or Amida. He here raises his right hand in benediction; and it is to be observed that some of the images of the Chinese Gautama represent him as pointing upward with his right finger. In the great temple at Miako he is surrounded chiefly by images of Kuanon or Canon, the daughter, or, as some say, the son of Amida. Kuanon has power to assume various forms; sometimes as a goddess with four arms, swallowed as far as the middle by a fish, holding a sceptre in one hand, a flower in another, a ring in the third, while the fourth is closed and the arm extended. He, or she, for this divinity disregards form, is now popularly worshipped in the character of the goddess of mercy. As such she transforms or disguises herself, Proteus-like, in order the better to rescue or protect her votary. Now she appears as a traveller, then as a Lady Bountiful, here as a mountain demon, there as mermaid, and yonder as a little peasant girl. In the great temple at Miako, a large number of images of Kuanon stand in two rows, one above another, along both sides of the temple. Each idol wears a crown, has fourteen arms, while seven heads adorn the breast. At Tokio is a temple of Kuanon. There are said to be thirty-two others in Japan, and pilgrimages are made to them.

The worship of ancestors and many other religious observances are like those of China. Buddhism, the prevailing religion, is here very similar to the religion of Gautama as we find it in Ceylon, Burmah and China.

The attempts of the Jesuits to convert the Japanese, and their expulsion, are facts familiar to every reader of history. It may not be so well known, however, that the accounts which the Jesuits themselves give of the martyrdom of their converts, particularly of the vast numbers put to death and the tortures to which many of them were subjected, are immeasurably beyond belief. These men teach lying as a part of their system of ethics, and have practiced it in almost all their historical and biographical productions. It appears, however, pretty clear, from the testimony of the Dutch and of others who do not consider mendacity as a Christian duty, that the Jesuits and all Roman Catholics were in the seventeenth century either banished, compelled to recant, or put to death. As a sign of allegiance to the national faith, the people in many parts of the empire were required to trample on the image of the cross, or on a copper-plate engraved with the representation of what was called "The Christian criminal god." In 1638 an imperial order was issued appointing a festival at which the cross was to be periodically trampled under foot. The cross was called the "Devil of Japan," and for two centuries, whenever foreign travellers and traders visited the island, a cross was laid down upon the shore and they were compelled to walk over it in order to be admitted to the empire. The Protestant Dutch, who regarded it merely as a relic of popery, in this act did not violate any scruples of conscience.

Since the period of from 1856 to 1862, during which the Christian powers have obtained from the Emperor various acts of toleration for Christian worship in the open ports of Japan, the Jesuits have proclaimed to the world that they have found many hidden Catholics who have continued faithful since their expul-

sion in 1614. But their formal reports, as well as the rumors they set afloat, are, we repeat, totally undeserving of belief.

The Americans have acquired great political influence in Japan by methods which seemed likely, at first, to prevent all possible intercourse with that exclusive people. Our sailors wrecked on the long coasts of Japan had repeatedly complained to our government that they had been harshly treated by the Japanese authorities. Hence, in 1852, our government dispatched an expedition under Commodore Perry, instructed to demand protection to our shipwrecked sailors, and to effect a treaty whereby our ships could be allowed to enter one or more of the ports for the purposes of trade and to obtain necessary supplies. In 1853 Commodore Perry, with a squadron of seven ships of war, anchored off Yedo, and delivered a letter to the Shogun from the President of the United States. He allowed the Japanese seven months to consider the matters proposed, and then left the coast. At the end of the time appointed, in 1854, he returned with an augmented fleet of nine steamers. He arranged a treaty by which two cities were opened as harbors of supply and trade. In 1857 a new treaty was negotiated, by which a third city became an open port. Other nations now, one after another, followed the example of the United States. Ultimately, therefore, as has been enthusiastically said, when the *Susquehanna* sailed up the bay of Yedo "she led the squadrons of seventeen nations."

The Rev. Jonathan Goble has the honor of being the first to go out to Japan as a Baptist missionary. Being a carpenter as well as preacher, his own hands often ministered to his necessities, and at the same time enabled him to act more independently and boldly than they were likely to do who had no secular avocation.

"The American Baptist Free Mission Society" (organized and supported by Abolitionists), is worthy of grateful remembrance, as being the first Protestant missionary society to enter this field

and break up the fallow ground. Mr. Goble was also the first to translate the Gospels into the language of the common people. The other versions, made by Peto-baptist missionaries, avoided the vernacular and rendered the words of him who is God over all, into the dialect of the learned and titled classes.

The Southern Baptist Convention began at an early day to direct their attention to Japan. In 1860 they appointed and fitted out the Rev. J. Q. A. Rohrer and Rev. A. L. Bond, and their wives. These sailed from New York in the "Edwin Forrest," and were never heard from. What became of the ship, and why these excellent young missionaries should have been permitted to be lost at sea, are two mysteries, like the shadow of a mountain covered with the shadow of a cloud. Equally mysterious it is that one of the men appointed did not embark on the ill-fated ship, but lived at home to abandon the Baptist faith and become a Unitarian—we mean Professor C. H. Toy.

When the civil war closed, the American Baptist Free Mission Society, being about to wind up its affairs, in 1872 offered the Japan Mission to the Missionary Union. The offer was accepted, and the mission reënforced by the appointment of the Rev. D. Nathan Brown and wife, and Rev. Jonathan Goble and wife, their missionaries. These arrived at Yokohama in February, 1873. The same year Mr. Goble closed his connection with the Missionary Union. His exertions had been almost confined to translating and circulating the Gospels. Indeed, he had been compelled to work in a very quiet way. The people dared not listen to the name of Jesus, and it was not till a few days after the arrival of the Rev. Dr. Brown that the old edict against Christianity was abrogated by the Mikado's proclamation.

Dr. Brown was the first to think of organizing a church. A few months after his arrival, Rev. J. H. Arthur and wife joined the mission. The same year, Mr. James T. Doyen, an Episcopal teacher, was baptized and ordained by the little Baptist church. Curiously enough, Mr. Doyen removed to Tokio at the suggestion

of several Buddhist priests, who offered him quarters in one of their temples, and expressed their wish to hear about the religion of Christ. The year before, the official head of the department of education, a foe to the missionaries, had directed that no clergyman should be employed in any government school or college. The year following, however, he was set aside, and his place filled by a Christian, a young student who had been hopefully converted in America. The new comer gave to Mr. Doyen and his friends all needed countenance and support. Mr. Arthur, who succeeded him, rented a new building in a central part of Tokio, and thus made a visible beginning at the capital of the Empire. Compelled to return to America on account of ill-health, he died at Oakland, California, in December, 1877.

In 1875 two ladies, Misses Sands and Kidder, went out to Japan, the former to Yokohama and the latter to Tokio. At Tokio a heathen woman, near the city, opens her house for Christian meetings two evenings in the month. Her reason for her course is, that she wants to know what this new religion is. The church at Tokio numbers thirty-seven members. One of the members of this church is a woman of much energy of character, who was formerly a very zealous worshipper of idols. The evening before her baptism she brought to the mission-house a great armful of various idols. In telling her experience, she said she had worshipped the fox (one of the Japanese devils), the snake and the badger. When she went to her house and saw the things she had adored, she was so ashamed, even if no one was present, that she hardly knew what to do. She had torn down the "god-shelf," and had destroyed many of her idols; and as a proof of her sincerity she brought the rest to those who had led her to the only Saviour of the world.

Not long since, a native assistant made a preaching tour among the villages near the capital. On his return he received a letter from the governor of one town, asking him to come again and "tell the people more about the religion of Jesus."

One of the last converts baptized at Yokohama was a man of wealth and influence, belonging to the province of Shin Shu. Taken sick, he went to Yokohama to put himself under the treatment of an old friend, a physician, who had, to his surprise, become a Christian and a member of the church. The physician gave him the Scriptures to read, and was untiring in his exertions for his conversion. On one occasion he took his patient into the country, and spent the whole day in prayer for his soul. At length he was converted and returned to his own province, taking with him a large quantity of Scriptures for distribution among his country men.

Dr. Brown, who had formerly been a successful missionary in Assam, has been much blessed in his work in Japan. The church at Yokohama numbers ninety members. The pastor, who



Japanese Bonzes or Priests of Buddha.

is a very distinguished linguist, has been much employed in translating the New Testament into Japanese. The first Gospel ever printed in this Empire was issued by the Baptist mission. Thirteen of the Epistles of Paul and the General Epistles have also been translated by our missionaries in advance of Pedobaptist translators. Within three recent years the Japanese mission press has printed more than a million pages of Scripture, including the first three Gospels and portions of the Old Testament. It is reported that Dr. Brown has found Japanese terms

for *baptize* and *baptism*, which will be acceptable as well to the Baptists as to the Pedo-baptists. If this is true, it is both new and edifying. Even where there are no scruples of conscience, there is generally enough "otherwisemindedness" among Pedo-baptist missionaries to force them to disallow any version, however excellent, which has been made by Baptist scholars.

At present, American Baptists have missions at Yokohama, Tokio, Kobe and "North of Japan." British Baptists have a mission at Yokohama. According to the report of 1884, there were, in 1883, ten Baptist churches in Japan, with a membership of two hundred and eighty-six.

In the year 1883, Japan enjoyed such a refreshing from the presence of the Lord as this nation had never known before. About two thousand were added to the different churches, including seventy-seven to Baptist churches. There was also an unexampled demand for the Bible, and instruction on Christian subjects. "There is," says a missionary, "no subject which will call the people together in such large numbers as the announcement of addresses upon Christianity." In many cases, candidates for the Buddhist priesthood are required to pass an examination in the Old and New Testaments, that they may be prepared to answer the arguments of the missionaries. The younger Japanese are forsaking the idols of their fathers; and even the priests are losing their confidence in the images before which they minister. One of these priests is reported to have said: "By the time the present generation of grandfathers and grandmothers has passed away, Christianity will have conquered, and become the prevailing religion of Japan." The father of a recent convert persecuted his son, and became very bitter at the new faith. As he could not answer the arguments of his son, he went to a priest to obtain matter for replies. The priest said: "One cannot say anything evil of this religion. It is a good one,—as good as Buddhism; and if they are both believed and practiced, it will be a good thing for Japan."

The zenana schools are not needed here as they are in India. Women and girls go to public meetings, churches and schools, with the same freedom that is accorded to men and boys. An additional ground of hope is the reform in the government which the Mikado has set on foot. He has voluntarily fixed a date at which a parliament will be assembled and the governing power will be shared by the people.



"Dai Butz," an Idol of Japan.



A Devotee who has remained standing for eight years, day and night.



A Devotee who has held one arm upright until it has become stiff and the nails eight inches long.



A living babe exposed to vultures.



A Devotee who has held both arms upright until stiff.

CHAPTER XLVI.

THE RELIGIONS OF AFRICA.

I.—Fetichism.—The Worship of our Shadows.—The Antiquity of Fetichism.—Description of it.—Totemism.—The Word as used by Purchas.—Tree Worship.—Serpent Worship.—Witchcraft.—Fetich at Cape Coast.—How an Oracle was Silenced.—The Puppets of his Religion.—Abusing the Fetich.—Fetichism and Obeahism in the West Indies.—Soulouque and Witchcraft.—The Worship of a Snake.—The Atrocities Committed by Soulouque.—The Debasing Influence of Fetichism and Witchcraft.—Cannibalism.—The Present State of the Slave Trade in Africa.—II.—Mahometanism.—Relation of Islam to our Missions.—Invasions of Mahometans *via* India.—Liberalism of Mahometans.—Number of Missions in India, Burmah, China, and Dutch East Indies.—Islam in Africa.—Modern Mohometan Aggressiveness in Heathen Lands Viewed in the Light of the Apocalypse.—Dutch and English Encouragement to Pilgrims.—Hopeful Signs and Considerations.

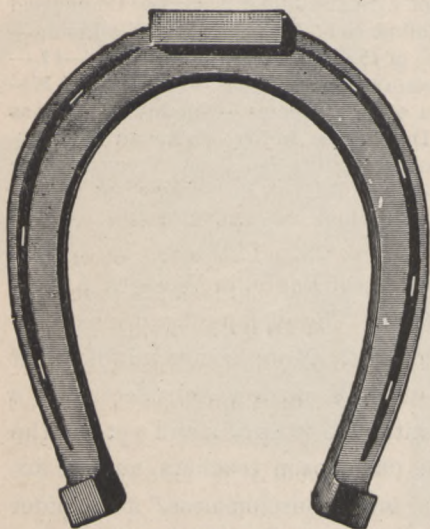
I.

WE ARE told that the negroes of Benin, in Western Africa, *worship their own shadows*. The cheapest and most convenient this of all forms of idolatry! More commendable is it than the Japanese adoration of one's shadow as reflected in a mirror. We smile at a superstition so absurd; and yet—if the rationalists of to-day are to be our chosen teachers, and we are to spin our religion out of our “inner consciousness,” as a spider spins its web out of its body, rather than receive our faith as a divine revelation from heaven, however much it may be in disharmony with our fallen and unstrung harps—what better are we in principle or in tendency than these poor sable votaries of Fetichism? In either case self, not God, is the centrality of our religion; we sink down and coil in upon ourselves like the worm; whereas we ought, on the stout and steady wings of an eagle, to wind our way up towards the Sun of Righteousness, and endeavor to reach such a height that we shall quite forget our little self-hood and appear to ourselves like small pieces of gold-leaf floating on heaven's blue sea.

This rude kind of idolatry, to which our missionaries so often invite our attention, is of very ancient origin. It is allied to the animal-worship of old Egypt, Nineveh and Babylon, the Shamanism of ancient Scythia, and some of the idolatries of the early Greek and Latin tribes; while it is still found in all parts of Africa, in the West Indies, in our Southern States, and among the red men of the West. It may still be traced even in the minds of civilized people, who will keep a crooked piece

of money or an old horse-shoe for luck. In Scotland and in Italy men still believe in the power of the "evil eye."

"One of the first things," says Mr. Wilson, who long resided as a missionary on the west coast of Africa, "which salutes the eyes of a stranger, even before planting his feet on the shores of Africa, is some symbol of this religion. He steps forth from the boat under a canopy of fetiches, not only as security for his own safety,



A Popular American Fetich.

but as a guarantee that he does not carry the elements of mischief among the people; he finds them suspended along every path he walks; at every junction of two or more roads; at the crossing-place of every stream; at the base of every large rock or overgrown forest tree; at the gate of every village; over the door of every house, and around the neck of every human being whom he meets. They are set up on their farms, tied around their fruit trees, and fastened to the necks of their sheep and goats to prevent them from being stolen. If a man trespasses upon the property of his neighbor in defiance of the

fetiches he has set up to protect it, he is confidently expected to suffer the penalty of his temerity, some time or other. If he is overtaken by a formidable malady, even if it should be after the lapse of twenty, thirty or forty years, he is believed to be suffering the consequences of his own rashness."

And though we are told an African may lose his faith in a particular fetich and throw it away, yet his misfortune does not impair his confidence in the efficacy of fetiches in general. Any piece of good fortune is sufficient to establish the character of such an object, for the negro gives it the credit of every success.

A *fetich* formerly signified an object of worship not representing a living creature; but now it includes snakes and such other living objects as the later fetichmen have invested with superhuman powers and associated with magic. Fetichism is a word derived from an African corruption of the Portugese term *feitico*, signifying a charm or sorcery.¹ The word came into England from Holland. Purchas, in his Pilgrimage, published in 1613, translating from a nameless Dutch author, calls a fetich a *fetisso*. A fetich is something that will bewitch a person. The Dutch author just mentioned published his book, a description of Guinea, in 1600. According to his account, when a child was a month old it was clad in a garment of bark thread, to which many fetiches were attached, each one having a separate name and object; one guarded against a fall, another against vomiting, this prevented loss of sleep, that kept the child from being carried away by a wild beast, the other prevented it from being stolen by a demon. The women of Guinea wore on their garments and about their feet fetiches made of straw. Rings of straw as fetiches protected the dead on their journey to another world. The sword of the sword-fish was held in great veneration.

1. Popularly the word includes *Totemism*, or the worship of natural objects, although not usually the most sublime, but snakes, stones, and such like familiar works of nature.

Almost every natural object might be an instrument of demonic power, from a shell on the sea-shore to the loftiest mountain. The most usual shape of a fetich is that of the head of a brute or of a man, supplied with a large pair of horns.

Most remarkable it is that this rudest of religions, by a kind of tree-worship evinces a relationship to the more refined idolatry of ancient Assyria. According to the old Dutch author, whom we still follow, when the king would sacrifice to his god he commands the *fettissero* (or prophet) to inquire of a divine tree what he demands. Whereupon the prophet comes to the tree and plucks a branch, and sticks it in a heap of ashes, and drinking water out of a basin, pours it out on the branch and then smears his face with the ashes. Now he is ready to declare the king's question to the tree, and the demon in the tree gives answer. The nobles also adore certain trees and consult them as oracles. It would seem that the tallest trees are the idols and oracles of the king.

Our missionaries have found in Africa the worship of serpents, like that which prevailed in ancient Egypt and Assyria, of which representations have been discovered by recent explorers. The snake is numbered among the fetiches, and is endowed with superhuman power either to benefit or to injure.

As for sacrifices, the cow and the hen are offered up at the religious services performed at funerals, while at every meal meat and drink are offered to the fetiches.

These objects of worship are either natural or artificial, as a tree, a stone, a tuft of hair, or a claw, or else a boat, a weapon, or a tool. Sometimes it is the head of a beast fastened to a pole, or it may be a combination of objects both natural and artificial, into some frightful form.

It is the opinion of the best authorities that these fetiches were not originally instruments of witchcraft, but real idols. As the more reverent worship of images decayed, the prophets degenerated into sorcerers and the images into sources of incan-

tation. These objects of superstition may be either personal, family, local or national. A local or tutelary fetich at Cape Coast is believed to protect the fishing interests of the adjacent coast. This is a rock that projects into the sea from the bottom of the cliff on which the castle is built. To this rock annual sacrifices are offered by a prophet of fetichism, with frantic gestures and mystical invocations. From *Tabra* (probably a corruption of the Portuguese *Taboa*, meaning table), the prophet assures the fishermen he has received responses as to what times and seasons will be propitious. For these oracular communications every fisherman presents him a gift proportionate to his ability. ¹

The national or tribal fetich is considered as more trustworthy than any other, and is exalted as an oracle when the individual, or family, or local fetich, has failed to give a satisfactory response. Thus, among the Fantees, there was formerly an oracle at Mankassim, the headquarters of the Fantee chief. This object of superstition (we can not learn what it was) the fetich-men, five in number, kept hid in a temple amidst a gloomy forest. Into this the superstitious inquirer was led blindfolded along a path that resounded with unearthly cries and groans, which proceeded from holes underground and from the leafy branches of trees. It was not till after violent dancing and con-

1. The religion of the tribes on the Congo and its tributaries is less tinged with Romanism and Mahometanism than that of many other Africans. For the most part they believe in a Supreme Creator, but also in many lesser gods, which they represent by images, and honor with priests and temples. They likewise practice Fetichism and witchcraft, as well as offer human sacrifices. Some tribes hold that they were created by the "Sky Spirit," but have no notions concerning a future state. Among other festivals they observe a dance in honor of the moon. Cameron found the inhabitants of Urva, a Kingdom west of Lake Taganyika, worshipping an idol supposed to represent the founder of the royal family, and to be all-powerful for good or evil. The idol was kept in a hut in the midst of a jungle. This image was sometimes consulted as an oracle. A number of priests guard the sacred grove, but were never permitted to see the face of the idol. All the villages had devil-huts, before which offerings were set.

vulsive struggles that the five prophets told the fetich the object of the consultation.

The way this oracle was reduced to an ignominious silence has been related by a missionary, the Rev. Mr. Freeman, of the Wesleyan Methodist mission. He had organized a small church not far from the great African oracle and its awful forest. One of the converts shot a deer within the precincts of the sacred grove, and thus insulted the oracle and roused the indignation of the prophets. Soon after, another convert cut some sticks in the holy grove. Whereupon the fetich-men moved Adoo, the chief of the tribe, to summon his retainers and attack the Christian settlement and carry away captive the converts. The British authorities now interposed. Afterwards a number of fetichmen and fetichwomen met during the night in a lonely spot, and laid a plan to poison four leading members of the church. This plot was exposed by a trial before the colonial court. The native Fantee chiefs themselves were so enraged at the guilty ministrants of the great fetich, that they wished that they might be put to death, but they were condemned to be whipped on the market-place of Cape Coast, and to be imprisoned for five years. This event proved the ruin of this fetich oracle, and led to the decay of this superstitious worship among the Fantee people.

The prophets of fetichism are a regular order, and when a young man aspires to the office, he is put into training under the care of some aged prophet. But before he can be received as a candidate, his power is first tested by being made to take part in that wild, protracted dance which excites them to such frantic madness as prepares them to give forth the oracles of their god. The young man is also taught the rude art of healing, as well as jugglery and fortune-telling.

When misfortune overtakes a man, his fetich is either thrown away as worthless, or treated with insult and abuse, reminding the learned reader of the punishment Xerxes inflicted upon the Hellespont, the resentment the old pagan Romans vented against

their gods because of their reverses, and the chidings and blows occasionally given by modern Roman Catholics to the images of their delinquent saints. If any one has a fetich which is supposed to have the power to injure his neighbor, the latter spares no pains to become its owner. Large collections of these objects are esteemed of great value; a traveller found on the coast of Guinea one negro who possessed several thousands. Some fetiches are worshipped by an entire tribe, as the tiger in North Guinea and Dahomey, and the serpent by the negroes of Whydah and their descendants in Hayti.

And this leads us to notice the manifestations of fetichism as observed by British Baptist missionaries in the West Indies, where it takes the name of *Obeah*, or *Obi*, or *Kissey*. To the Rev. W. H. Webley, Baptist missionary in Hayti, we are chiefly indebted for the substance of the following account. On the occasion of a festival he happened to pass a booth from which came the sound of singing and dancing, accompanied by tom-toms, calabashes filled with dry seeds shaken violently, and sheets of rusty tin or iron beaten with a stick. As he approached, he found men, women and children ranged in a circle, all prostrate on their knees, as if in profound adoration, singing in chorus a jargon song. The object of their worship was a small green snake. This reptile is enclosed in a small chest, one side of which is barred so as to admit a view of the interior. His ministers, mediators, prophets or priests are a man and a woman, who are called indifferently king and queen, master and mistress, or papa and mamma. The worship of this fetich was brought from Whydah, where the French once had a settlement. It was called the religion of the Voudoux. Why it was so called we cannot find out.¹ Mr. Webley, writing in 1850, during the reign of the monster Soulouque, says: "These dancers form themselves into one vast society called Les Voudoux, which almost deluges the Haytien part of the island. They practice witchcraft, and are singular adepts at poisoning. The Emperor

1. See Appendix.

sometimes pays them large sums of money, and gives them almost unlimited power in the government of the country and in the destruction of property and life." A secret oath bound all the Voudoux, taken under circumstances calculated to inspire terror. On taking the oath, the lips of the neophite are touched with warm goat's blood. He promises to submit to death should he ever betray the brotherhood, and to put to death any such revealer of the mysteries of the sect. The Voudoux met in a retired spot, designated at a previous meeting. The prophet was known by a scarlet band around his head; the prophetess wore a scarf of the same color. After the snake was worshipped, his box was transferred from a stand to the ground, and then the prophetess stands upon the box, where she is seized with violent trembling, and so gives utterance to oracles in response to the prayers of the worshippers. A dance closes the ceremony. The prophet now puts his hand on the serpent's box; he is seized by a tremor which is communicated to the circle. A delirious whirl or dance ensues, heightened by a free use of a kind of rum called tafia. The scenes which sometimes follow are too horrible to uncurtain.

The infamous Soulouque was a member of this sect. When he took the oath his lips were touched with a mixture of ox-blood and tafia, the ox being killed for the purpose during the ceremonies. He became the prey of these old superstitions. He imagined that the throne of his predecessors was enchanted, and refused to sit upon it. A sorceress told him that President Boyer had hidden an enchanted doll in the palace grounds, to the end that no one of his successors might ever remain in power three months, or might suddenly die. Soulouque accordingly ordered a search for the doll, and had all his gardens dug up for the purpose. The palace and the grounds were finally, in 1812, purified by the slaughter of almost all the people of mixed color he had in his employ. Having assembled in his palace his cabinet and the chief inhabitants of Port-au-Prince, he ordered

his black soldiers to fire upon them. The offices of the government were actually closed for want of clerks. For several days the butchery continued, and extended to the surrounding country. He made the peninsula "a vast solitude, half desert, half cemetery." After this tyrant's departure into exile, many hundred skeletons were found in the cells of Fort Labouque, where the victims had died of starvation. The black people had employed fetichism to move Soulouque to avenge them of their supposed adversaries, the Mulattoes. Born a slave, with all the superstitions of the African, he was impelled by the terrors which witchcraft had created to a massacre that would have disgraced even the King of Dahomey.

It is said by the Rev. Mr. Wilson, that the witchcraft which attends fetichism produces more deaths in Africa than all other causes combined. Nowhere in the world is the demoralizing and debasing influence of a false religion more markedly visible than in Africa. The incessant strife, occasioned partly by witchcraft and other forms of superstition, greatly enfeebled the minds of many Africans by depriving them of nightly rest. When Dr. Livingstone was exploring this spasmodic land, he came to a village where the women, regarding him as some thrice-great enchanter, begged, "Oh, give us sleep." The jealousies, evil surmisings, terrors and sudden commotions occasioned by this form of superstition rendered life a burden. It also cheapened human life. Fetichism and witchcraft, by operating amongst these tribes for hundreds of generations, at length reduced many of the Africans to the worst barbarism. As they became more ignorant and debased they were the more liable to mistake one another for wild beasts, so that when they killed each other it seemed much like destroying any other animal. The present writer was formerly acquainted with a deist who had so brutified himself by lust, avarice, and other selfish passions, that when he was angry he would throw himself into the attitudes and assume the expressions of an enraged lion; inso-

much that had any one killed him while he was thus distorted, and said in apology that for the moment he forgot that he was a human being, I could easily have believed him, especially if I knew that he was familiar with the behavior of wild beasts whilst in the paroxysms of rage. Yet would I ever bear in mind that "a man's a man for a' that," and never cease to hope that—

"It's coming yet, for a' that,
That man to man the world o'er
Shall brothers be for a' that."

Cannibalism still prevails among the tribes that dwell around the sources of the Nile and the Congo. Dr. Schweinfurth found the Niam-Niam man-eaters from choice and not from lack of other food. The doctor gravely discusses the question whether a white man (most African tribes suppose him to possess a charmed life), could pass alone safely from Central Africa to the west coast. He decides in the affirmative, if the traveller be not too fat; for fatness, whether in black or white, makes every cannibal lick his lips and pat upon his microcosm, into which choice slices from any very fat pilgrim are extremely liable to descend.

As the Slave-Trade in Africa has an important bearing upon various missionary operations, a few words regarding its present state will not be amiss. The naval guard maintained on the western coast of Africa by England and the United States did not, in the judgment of naval officers, do much to check the barbarous traffic. Its principal effect was to increase the trade on the east, and notably on the north-east coast of the continent. Nor have the more recent efforts of the British Government, made through the agency of General Baker and General Gordon, served to put an end to the commerce in the Egyptian provinces of the Soudan. After the retirement of Gen. Gordon from the governorship of the Soudan, in 1880, the trade revived, and since the ascendancy of the Mahdi it promises to be more flourishing than for many years before. His most zealous adherents, the



NIAM-NIAMS, WITH AKKA OR PIGMY.

Fakirs, have always been great promoters of the traffic; and they are the makers of those eunuchs which the provinces of Kordofan and Darfour send to the markets of Egypt, Arabia and Turkey. The insincerity of the Sultan of Turkey and of the Khedive of Egypt, in stipulating to suppress this kind of commerce, has been fully demonstrated. So long as there is a demand for eunuchs and Abyssinian girls for the harems of the



A Group of Fakirs.

Sultan, the Khedive and the Pashas (and this demand is to-day as active as ever), we cannot expect that these authorities will in good faith afford any assistance to English and French officials in their attempts to put an end to dealings of this kind.

Indeed, slavery is bound up not only in the domestic life of the Mahometans, but in their religion itself. Eunuchs are the official guardians of the tomb of Mahomet at Medina, and of the

great Moslem temple at Mecca. These are brought as slaves from the interior of Africa. Mecca, Constantinople and other Mahometan markets are supplied through the ports of the Red Sea. Among these is Geilah, on the Gulf of Aden. Abou Bekr, the Governor, has a large family of sons engaged in this commerce. There are several paths for slave caravans which terminate at the Red Sea. Along these tracks slaves are conveyed from Abyssinia and from the Gallas tribes which occupy the région which lies between Abyssinia and Zanzibar. The slave caravans do not come directly to the landings on the Red Sea, but turn aside to places a short distance back from the coast, where the captives are allowed to rest and fatten after their long journeys, and are then brought down to the shore during dark nights, put on board swift-sailing vessels called dhows, and carried across the sea to Arabian ports, whence they are forwarded to Mecca, Constantinople and other Moslem markets.

In Zanzibar the trade still goes forward. England, by treaty and threats of war, has made three attempts to bring it to an end. For several years it was greatly diminished; but as slaves are in demand for the island of Pemba and for the Comoro islands, the Sultan of Zanzibar has allowed his religion and his love of money to violate his pledges to Great Britain. The trade has also recently revived in Morocco: captives brought from the coast of Guinea are sold in the streets of some of the towns.

But the bad faith of the Moslems in this regard is equalled by that of the Portuguese Catholics. By treaties made in 1815, 1817 and 1826, Portugal and Brazil made the slave-trade piratical after 1830; but the Portuguese have never fully discharged the obligations by which they bound themselves. Their partial and intermittent attempts to abolish the traffic, particularly in their colonies, are well illustrated in Southey's "History of Brazil." To turn over again the pages of that History would carry us too far afield. Mozambique, Benguela and Angola, Portuguese possessions in Africa, are covertly engaged in this trade.



CAMP OF ARAB SLAVE-TRADERS.

Portuguese slave-dealers from these States are found by English travellers in the interior of the continent, kidnapping and collecting captives, to be transported by caravans to the ports of the eastern or western coast. On the arrival of a caravan at the west coast, the slaves are quartered about the town in small parties, and so held in readiness for embarkation on a lighter or steamer, by which they are carried to ships bound perhaps for South America or the West Indies.

Some of the sources of the trade are found among the wild tribes that inhabit the western shores of Lake Nyassa, and in Ussambi, four hundred miles south-east of Lake Tanganyika, the banks of the river Gazelle, or Bahr-el-Ghazel, Abyssinia, the Gallas tribes already mentioned, and the negroes of the lands drained by the upper affluents of the Nile and the Congo. Some regions once populous have been desolated by this traffic; the inhabitants have been partly carried away and have partly fled to places of greater security.

The region between Lake Nyassa and Lake Tanganyika is occupied by a slave-hunting tribe called the Mazitus, who are descendants of the Zulus. Dr. Laws, who has a Scotch Presbyterian mission station at Marenga, on the west shore of Lake Nyassa, describes this tribe as very cruel, having no more hesitation in killing a captive than in slaughtering an ox or chopping off the head of a chicken. He is only able to sustain friendly relations with them by shutting his eyes to their deeds of inhumanity. These hunters supply the dealers, some of whom are Arabs and some Portuguese. When a lot of negroes is demanded, they attack a village and capture such men, women and children as fill the order. The chief outlet of the traffic is down the Rovuma, a river which forms the boundary between Mozambique and Zanzibar.

There are several mission stations on the banks of the great lakes of Central Africa, but the missionaries are regarded with suspicion by the slave-hunters. The Scottish mission on Lake

Nyassa was organized in 1874, and now (1884) numbers nine converts. It has in service on the lake a small steamer, constructed in sections, like those employed on the Nile and the Congo. On the latter there are no less than fourteen mission stations; but those which have been attempted on the Upper Nile have for the most part been unsuccessful. The Romanists formerly had a mission at St. Croix, on the Upper Nile, six days' sail below Gondokoro. But the shop-keepers who gathered around the mission either turned slave-traders themselves or protected those engaged in the inhuman traffic, so that eventually the negroes lost faith in all Europeans, and abused the missionaries as the precursors of man-stealers. The mission was abandoned at the end of thirteen years of endeavor; not a single convert was made. The Romanists had another mission in Kordofan, but twelve members of it were taken captive by El Mahdi in 1883, and carried to El-Obeid, where they were ransomed for £2,800 and sent to Khartoum.

It was the opinion of Livingstone that no mission could thrive among any tribe that was exposed to the incursions of slave-traders. And it is the judgment of Gen. Gordon that the best way to destroy the traffic is to strike at its beginnings among the negroes of Central Africa. He marched into the remote parts of the Soudan, attacked the dealers, and either liberated the captives, or, if capable, enlisted them as soldiers. Nor did he hesitate to buy negro slaves for the purpose of putting them into the ranks of his forces. But we are convinced that, while war and the advance of a material civilization may contribute much to diminish the trade, nothing but the downfall of Rome and Mecca will be the signal for its destruction.

II.

Our missionaries in Asia and Africa are brought face to face with the Mahometans, while they detect traces of Islam in the Brahminism and Buddhism of India, and in the Fetich-worship of Central and Western Africa. And as the Mahometans are

almost the only false religionists who are making proselytes among the heathen, it is worth our while to glance at the lights and shadows of the Crescent as they now rest upon our mission fields.

The earlier Mahometan invaders of India were iconoclasts. But after their power was established, they tolerated image-worship, and at length many nominal Moslems learned to join in keeping Hindu festivals. When Sultan Mahmud of Gazni invaded Guzerat in 1024, he entered the great temple of Shiva at Somnath and struck the image of the Destroyer with his club, and as he shattered it to pieces a vast number of diamonds and other precious stones fell at his feet. He demolished many temples and idols. In all his expeditions and battles, from the Tigris to the Ganges, he appears to have been ambitious to emulate the iconoclastic zeal of his great Prophet and namesake. The Caliph of Bagdad conferred upon him the title of Protector of the Faithful. Later Mahometan masters of India tolerated Brahminism, Buddhism and other forms of Eastern idolatry, but made multitudes of proselytes from among mountain tribes, outcasts, pariahs and slaves. The traces of Judaism which have been detected among the tribes of Afghanistan are, we think, owing to the influence of the teachers of Islam rather than to ethnic lineage. The amount of Old Testament matter incorporated in the Koran is greater than is commonly supposed.

The Emperor Akbar encouraged the Hindu sect called Sikhs, who attempted to unite the Hindus and Mahometans on the basis of a compromise of religions. Mahomet himself was loud for a union of religions. Akbar carried his liberalism so far as to undertake to reconcile the Moslem, Hindu, Hebrew and Christian religions. To what extent the Mahometans and Brahmins can affiliate against Christianity, is shown in the history of the Sepoy mutiny. And the influence of Islam in India, where, from the eleventh to the eighteenth century, it was the religion of the rulers, ought not to be overlooked by those who would

understand its share as a formative agency in the traditions of some mountain tribes, as well as in the eclectic systems which are known as Brahminism and Buddhism. Nor should we forget that there are to-day more than forty millions of avowed and aggressive Moslems living and moving within the limits of British India.



Mahometans of India.

In British Burmah there were, in 1872, 99,846 Mahometans. In Independent Burmah they are less numerous, although their mosques are seen in all the large cities of both parts of the empire.

The Mahometan element in the population of China has to be taken into account in our attempts to evangelize that vast and teeming empire. Islamism has obtained a footing in the northern and western provinces. In two or three instances, as in

Kansuh a century ago, and in Panthay within a few years past, the standard of Mahometan conquest has been raised, but not advanced to any permanent power. More is here to be feared from the ancient leaven of the Koran, the inheritance of earlier times, which is to be detected in the popular superstitions. The followers of the Arabian Prophet commenced the diffusion of their doctrines in China in the eighth century, and to the end of the Tang dynasty, two hundred years later, enjoyed toleration, if not religious liberty. Their mosques are seen in the largest cities. They are scattered over all the provinces, and some of them are office-holders. Their present numbers in China proper we know not; about one hundred and fifty years ago they were roundly estimated at 500,000. Their numbers to-day have been variously conjectured to be from five to twenty millions!

Of the Dutch East Indies, namely, Java, Sumatra, Borneo, the Celebes and New Guinea, a majority of the inhabitants are Mahometans; and, what is to be deplored, although these islands have so long been under the supremacy of Christian nations, and so many missionaries have long labored among these peoples, yet Mahometanism is to-day actually gaining ground in these islands, so remote from Mecca.

Retracing the footsteps of Mahomet, and passing from Mecca westward, we find the Moslems occupying almost all Northern Africa (except Abyssinia), the oases of Sahara, and the States of the central Soudan. The southern limits of this extensive region have been indicated in a general way as follows: A line from Gambia, on the west, passing eastward to the confluence of the Niger and Benue; thence eastward, following the tenth parallel of north latitude, to the Nile, below the junction of the river Ghazal; thence south-east, including the coast-land in the Mahometan region, to Cape Delgado. The Baptist missionaries in Yoruba encounter the Moslems. In our account of the adventures of Mr. Bowen, we have occasion to observe an admixture

of Islam and the aboriginal superstitions of Africa. Among the negro tribes, this delusion has during the last ninety years been spreading on every side. The seeds of this new harvest were sown as early as the tenth century. In 1872 the Mahometan population of the central Soudan was estimated at 38,800,000. Cape Colony numbers about 15,000 more. It has been estimated that about one-half of the population of Africa are Mahometans.

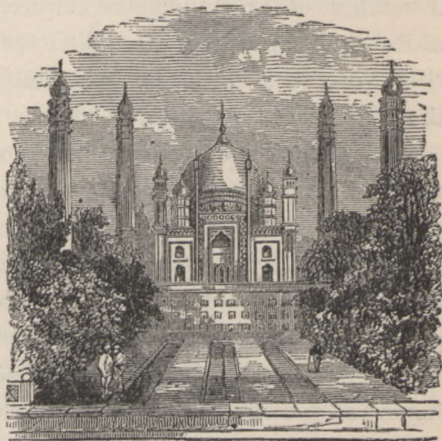
We have touched upon Mahometanism mostly in its relation to Protestant missions. Had our space permitted, we would gladly have discussed the subject in a more full and particular manner. Many important questions naturally arise, but they cannot be answered here.

Yet to all who pray and labor for the conversion of Moslems, very welcome is any light which the history of the spread of Islam *in pagan lands* may throw on a very obscure portion of the Apocalypse. The whole of the ninth chapter of Revelation has hitherto been studied with almost exclusive reference to Moslem armies as invading Palestine and the border-lands of Christendom. After long and patient study, we venture to suggest whether the prediction extending from the 13th to the 21st verse does not apply to the operations of Islam in non-Christian regions? This view is favored by verses 20th and 21st, which are descriptive of heathen idolatries, sorceries and other crimes; whereas the earlier armies, which move at the signal of the fifth angelic trumpet, advance against such nominal Christians as have not the seal of God in their foreheads.

Then, again, the encroachments of the Mahometan powers on the west were to come to a perpetual end at the close of five prophetic months. And accordingly history informs us that the hostile movements of the Moslems in their relation to Greek and Latin Christendom long since exhausted their appointed strength. Otherwise is it with the expeditions and campaigns of the Moslems that are directed against pagan tribes and nations. The

number of the horsemen is literally "twice ten thousand times ten thousand," in other words, innumerable, and they are to slay a third part of idolaters, without any intimation of the times or places in which they live. It may be objected that verse 15 very particularly fixes the duration of four invasions. But if the phrase, "the hour and day and month and year," refers to the opportune moment for setting out, as we understand it, then this objection does not hold good.

As idolatry, sorcery and their attendant vices set at naught the mediation of Jesus through His atoning blood and His priestly intercession, it was one united voice from the golden altar of incense to the sixth angel, saying, "Loose the four angels that are bound at (not *in*) the great river Euphrates." The inroads of the Mahometans into the remote and pagan parts of Asia and Africa did not well commence until the Abbassides fixed their court either upon



Mosque of Aurungzebe.

or in the vicinity of the Euphrates. These great Caliphs established their capital at Kufa, twenty-five miles south of the ruins of Babylon, west of the Euphrates and connected with it by a canal. Thence they transferred their capital to Al-Hashemiyah, on the banks of the Euphrates, and finally they settled at Bagdad, on the Tigris. Formerly the waters of the Euphrates and the Tigris were blended by many

canals. They formed what has been termed "a double river." Once the latter was considered a tributary of the former. Not only were the waters one, but the cities on the banks of both were otherwise curiously related to one another. One city was often built out of the ruins of another; and it is probable that Al-Hashemiyah contributed many a hewn stone and marble column towards the mosques and palaces of Bagdad. Even at the present day, the traveller observes, five miles below the city, a canal which unites these rivers, and is during the Spring floods navigable for large boats. Bagdad was for five hundred years the capital of the Abbassides, the most powerful and celebrated sovereigns of the Mahometan empire, including the great Haroun al-Raschid. And long after their temporal power was weakened, they were still, as Caliphs, the religious and intellectual heads of the Moslem kingdoms.

In Scripture, the horse is the symbol of war; but in respect of the Mahometans the war has been a two-fold system of propaganda: one by the sword and the other by the Koran. In verse 17, fire, smoke and brimstone are emblems of the weapons, both offensive and defensive. For the "hyacinth" of the breast-plates or armor is of the color of smoke. The word "brimstone" would perhaps be best rendered *lightning*; such is often the import of the original word. These emblems can only be understood by a recurrence to the outset of the first great aggressive movement of Mahomet, as represented in the fallen star opening the bottomless pit, out of which arises smoke which darkens the sun and sends forth armies of locusts. The smoke is perhaps the symbol of those teachings of the Arabian Prophet which serve to obscure the light of the Gospel. The light of this star re-appears in the fire proceeding out of the mouth of the horsemen and the horses. This fire is, according to the old Hebrew symbolism, the law of God. The figurative cavalry of Mahomet have owed their conquests in heathen lands in great measure to

the fact that they taught and enforced a part of the moral code of the Old Testament. Commending themselves first to the general conscience, they prepared the way for the false doctrines which are peculiar to Islam. In other words, the fire was so welcome to the idolatrous barbarians and anarchical tribes, that they first tolerated and then approved the smoke which followed. But the full effect of this proselyting system would not be accomplished without the lightning, a power appealing to fear and threatening swift destruction. It is to be observed that these elements are not described as mixed, but as separate plagues (verse 18). They have indeed evidently combined as motives in multitudes of pagan minds, but they have frequently operated almost independently of one another. The killing, we hardly need to add, is here a figurative slaying, or complete subjection to Mahometanism. The first great movement of Islam was for temporal supremacy. Hence the warriors wear crowns like gold (verse 7), and they injure and torment, but do not kill, the passive and false professors of Judaism and Christianity. They only invade, deface, despoil, enslave and lay under intolerable taxation. According to the best Greek text, the chief power of the locust-like army is in the tails of the horses (verse 10); in other words the first wars were mostly troublesome in the vexatious consequences of them, as politically, ecclesiastically, financially and socially considered. But it is very noticeable that, in the second or proselyting series of wars, the power of the horses is not only in their tails, but in their mouths as well; while their riders join them in their outgivings of fire and smoke and lightning, and in wearing a defensive armor of like materials. The open and bold avowal of their doctrines by the Moslem proselytes is represented by the heads of the horses, which are now lion-like, whereas in the first series of wars the heads are human and even feminine; it is only in the teeth that the lion appears.

The serpent-like tails of the horses having heads (verse 19) remind us of the serpent through which Satan tempted Eve, and of what Isaiah (9:15) says—"The prophet that speaks the lies, he is the tail." The Mahometan Fakirs or Dervishes, that have ever followed the track of Moslem conquest to make proselytes, are truly serpent-like in their cunning compliances and insinuating ways; while their falsehoods are frequent and shameless.

There are, however, even in these proselyting conquests, left behind hurtful and vexatious consequences. Even in these, the tails of the horses have power to injure those whom they cannot kill. Islam draws after it polygamy and slavery, and every social vice. Two-thirds of the inhabitants of the regions they have over-run remain idolaters still, and such as profess subjection to Islam are burdened with excessive taxes for pious uses, austere abstinences, numberless observances and expensive pilgrimages, to say nothing of the natural effects of the vice and profligacy and crime which Islam fosters and promises to reward. If our interpretation of the Apocalypse is correct, Mahometanism is still to send forth into heathen lands numberless propagandists. It has in recent times made rapid conquests in Java and other parts of the Malayan Archipelago, where it numbers about thirty millions, chiefly Dutch subjects, and sending annually some twelve thousand pilgrims to Mecca. It is also advancing in the Soudan and in Zanzibar, counting, it is conjectured, ten millions in the former and a million and a half in the latter. The negroes of Central Africa appear to be brought to profess Islam chiefly through fear. It is said, indeed, that their Arabian conquerors are offering them social equality as a condition of conformity. The Arab, we are told, says to the Negro, "Come up and sit beside me. Take my daughters and give me yours." But probably reports in favor of this professed equality are greatly exaggerated. Certain it is that in India Mahometans maintain very high notions of caste in regard of intermarriage

and fellowship at table, in spite of the fact that the Koran declares all Moslems religiously and socially equal.¹ The negro may by turning Mahometan save himself from being sold into captivity, but if he become a Moslem while in bondage, he cannot thereby obtain his freedom; although high authorities have decided that such proselyte ought not to be held in servitude more than a few years after conversion.

There are, to be sure, several precepts in the Koran favorable to believing slaves, but these precepts are often ignored; and to-day Moslem kings and chiefs encourage slavery as a natural condition of human society, and they are the principal bars to the abolition of the African slave-trade. The English and other European powers have made numerous treaties on the subject with the Sultans of Turkey, Zanzibar and Oman, and the Khedives of Egypt; but it is said to be more active now than for many years past. The Sultan, since his quarrel with the English, has given full license to the traffic on the Red Sea. Mr. Wilfrid S. Blunt, who has resided at Jeddah, the sea-port of Mecca, and has spent some time among the Mussulmans of Egypt and Syria, says that, without the occupation by European garrisons of all the villages on the shores of the Red Sea, and from Gardafui southward to Mozambique, a real check cannot be put on the traffic, except through the co-operation of the Moslems themselves. The same author, in his "*Future of Islam*," would have the British Government, as a good stroke of policy, promote and protect the annual pilgrimage of some fifteen thousand Moslem pilgrims on the voyage from India to Mecca. He even complains of the negligence of English authorities in helping these pilgrims

1. See an article in the *Nineteenth Century* for July, 1881, on "Mahomet and his Teaching," by the learned Monier Williams, professor of Sanscrit at Oxford. Prof. W.'s familiarity with Hindu life makes pages 80-83 of extraordinary value.

forward. But perhaps some of the English officials remember that though these Mahometans of India are British subjects, yet they have proved unfaithful and merciless subjects, and that there are to-day residing in Mecca the fierce descendants of the Sepoy refugees who fled thither in 1857. Mr. Blunt would shame the British Government into affording aid to these pilgrims, by holding up to praise the example of the Dutch authorities in Java, who encourage and further these voyages to the holy metropolis of the Moslems. The Dutch apologize for this amazing course by saying that to send a Mahometan to Mecca serves only to disillusionize him, and that he returns to remain evermore content with his lot as the subject of a Christian power. The satisfactory reply to this is that nowhere, perhaps, is Islam spreading more rapidly than in the Dutch possessions of India.

Some of the predictions of the successors of the False Prophet are curious. They foretell the fall of Turkey, as corrupting the true faith and usurping the Caliphate. They fixed on 1883 as the year of doom. With equal hardihood, Rohrbacher, in his "History of the Church," as the result of his calculations, foretold that the end of the Turkish Empire would take place in 1882.

At all events it is our duty to seek the conversion of Moslems. Nor are we without encouragements. The first person Mr. Comstock baptized at Ramree was a Mussulman. Has not the time come for Baptists to take up the work in good earnest? "Is anything too hard for the Lord?"

There is one hopeful consideration in the fact that the conquests of Mahometanism are mostly partial and not permanent. According to the book of Revelation, they are to subdue only a third part of idolaters. And even upon the hearts of these the impressions they make are often superficial and formal. Unattended as they ever must be by the regenerating power of the Divine Spirit, these marks are like the letters which Arabian

children learn by tracing them on the face of the desert. They may be instantly and forever removed by a stroke of the fingers or a gust of drifting sand.



Arab Children Learning to Write by Making Letters in the Sand,

CHAPTER XLVII.

SKINNER, CROCKER AND BOWEN, OF THE AFRICAN MISSIONS.

I.—Dr. Skinner among African Flowers.—His Childhood.—Studies Medicine in Philadelphia.—A Young Deist.—His Pastorate.—His Missionary Son.—His Work in Liberia as Physician and Preacher.—Personal Appearance.—His Skill as a Surgeon.—Governor of Liberia.—Return to America.—Resumes a Pastoral Care.—Death.—His Grandson.—**II.**—The Rev. William G. Crocker.—A Conditional Gift to Missions.—Mr. Crocker's Early Life and Education.—The Effect of a Revival on a Student of Theology.—Goes out to Africa and Settles at Bassa Cove.—Witchcraft.—Serpent Worship.—Mr. C. Removes to Edina.—Marries Miss Warren.—Her Death.—Voyage to Cape Palmas.—Return to America.—Long Sickness and Partial Recovery.—Goes back to Africa to Die.—**III.**—Origin of our Missions in Africa.—Present State.—Mysterious Reverses.—African Missions of Southern Baptists.—Rev. John Day.—Light Sown in Liberia.—Africa to be Evangelized by Her Own Children.—Grounds of Hope.—What May Come of Moslem Conquests in Africa.—Mr. Bowen's Early Days.—Christian Experience.—Military Life.—A Home Missionary.—Goes out to Yoruba.—At War with the King of Dahomey.—How Mahometans Listened to the Gospel.—The Religion of Yoruba.—The Explorations of Mr. B.—Returns to America.—Goes back with Additional Missionaries.—His Book on Central Africa.—Return to the United States.—Completes his Work on the Grammar and Vocabulary of the Yoruba Language.—It is published by the Smithsonian Institute.—Death and Character.—Later Accounts of the Yoruba Missions.—Origin of British Missions in Africa.—Driven from Fernando Po by the Jesuits.—Career of Mr. and Mrs. Saker.—Death of Mrs. Underhill.—Recent Operations of the Southern Board.—The Missionary Union and the Congo Field.

I.

ONE DAY, while wearing away the hot season of New York city, at that pleasant sea-side resort, Greenport, L. I., a lady who had spent some time as a missionary in West Africa placed before me for my amusement a number of herbariums, filled with specimens of the flowers of Liberia. The novel, or the strange, or the wonderful, was revealed by almost every turn of the pages. The collection had been made by the lady's father

The English people appear to be opposed to Portuguese domination, and especially the Baptist missionaries. Mr. Jacob Bright, speaking on their behalf during this debate, said :—"The missionaries also have to be considered; and among these the Baptist mission is prominent, with many establishments in that part of Africa. This body is influential, and is guided by men of great intelligence; and they too view the possibility of the treaty with very great fear and anxiety. One of the men most closely connected with missionary work in Africa has said that what the missionary societies have to apprehend from the Portuguese is the adoption by them of the same aggressive and persecuting policy that they have followed invariably in Africa wherever their power has been felt."

In 1884, the terms of a treaty were settled between Great Britain and Portugal, but it was not ratified by the former power, on the ground that it was not approved by the other powers that had commercial intercourse with stations on the Congo.



A Devotee's Leap.

CHAPTER XLIV.

THE ASSAM AND TELUGU MISSIONS.

I.—Assam Mission.—Description of the Country.—Changes of Government.—The Tea Plantations.—The Qualities and Uses of Assam Tea.—The Motive of Early Missionary Explorers.—The First Mission.—First Mission of the American Baptists.—Milton Quoted.—The Nagas.—An Orphan Home Blessed.—One of the Orphans a Pastor.—An Association Organized.—Mrs. Brown's School.—The Garos.—Their Religion.—The Scattered Leaves of a Tract.—The Kohls.—Rev. William Ward.—Sunday on the Tea Plantations.—Narcotics and Alcohol.—II.—The Telugu Missions.—Teluguland often Scourged with Famine.—Account of the Last Great Famine.—Astronomical Warnings.—The Origin of the Telugus.—History and Character.—Beginning of the Baptist Mission.—Early Versions of the New Testament.—Rev. Mr Sutton.—Rev. Mr. Day at Madras.—At Nellore.—Action of the British and Foreign Bible Society.—Shall the Mission be Abandoned?—Answer in the Negative.—The Question of Retreat Again Raised.—Again Decided in the Negative.—Dr. Smith's Poem, "The Lone Star."—Mr. and Mrs. Jewett's First Visit to Ongole.—An Awakening.—Once More is Raised the Question, Shall the Mission be Abandoned?—The Coming of Mr. Clough.—Tokens of Reward.—Mr. and Mrs. Timpany.—The Property of the Church in Ongole.—The Jeremiahs Begin to Rejoice.—Other Awakenings.—The Famine.—Great Ingatherings.—Dr. Smith's Poem, "Faith's Victory."—The Brownson Theological Seminary.—The Canadian Baptist Mission.—Sketches of Dr. Jewett and Mr. Clough.—The Future of the Telugus.

I.

ASSAM is the outlying province of British India to the northeast. It comprises that part of the valley of the river Brahmaputra which lies between 22° and 28° north latitude and between 90° and 98° east longitude. It is bounded on the north by the lower Himalayan ranges, which separate it from Bootan; on the east by the wild forests and mountains of Tibet; on the south by Burmah; on the west by Bengal. The chief towns are Gowahati and Sibsagor. At the census of 1871 Assam contained 1,820,273 followers of Brahma, 250,470 Mahometans and 1,788 Christians.

During Mahometan supremacy in India, Assam, though frequently invaded by the armies of Islam, almost always maintained its independence, until near the end of the last century, when it was conquered by the Burmese. It was ceded to the British in 1826. About the middle of the 17th century the king of Assam became a convert to Brahminism. The Christians are most numerous in the district of Cachar. The Bengali inhabitants chiefly occupy the western portion, while the Assamese and Indo-Chinese occupy the northern and upper part of the valleys of the Brahmaputra. ✓

This province is chiefly known in Europe and America for the tea which it produces. This kind of Indian tea is strong and pungent. In England it is in great demand for mixing with other varieties. According to a British handbook on the art of tea-blending, it may be advantageously used in eleven out of nineteen mixtures, the formulas of which are given. Assam is the native home of both the black and green tea plants which are now so successfully cultivated. The first twelve chests of tea were sent to England in 1838. In 1881 the crop of the principal commercial association engaged in its culture amounted to 280,000 pounds. Since then this industry has rapidly increased. The returns of 1871 show an increase of 1,963,881 pounds in a single year. Since 1874 Cachar has been annexed to Assam, and the statistics of tea cultivation in this province include teas from the former district, which are different from those of Assam proper. The leaf is darker and not so pungent. Comparatively, the tea plantations occupy but a very small area, but the hot, moist climate and rich soil are said to combine nearly perfect conditions for the growth of this plant. The teas of Assam bring higher prices in London than those of China. ✓

One motive in sending missionaries to Assam was the same as that which Dr. Carey had entertained. This was to seek an entrance to China by way of the paths of the inland trade. ✓ The plan was to establish a chain of missionary posts on the

western frontiers of China, commencing in Siam and stretching northward into Assam. The mandarins had practically shut the ports of the empire against the commerce of almost all Europe; but it was hoped that, protected by the East India Company, our missionaries might join the caravans that yearly passed the Great Wall and thus plant the religion of Christ in the interior of China. "The ships of the desert," it was supposed, would be able to carry the treasures of divine truth into a vast empire from which the ships of the sea were debarred. It was in pursuance of this project that Mr. Kincaid, in 1837, ascended the Irrawaddy as far as Mogaung. He entered Assam, but was, as we have related elsewhere, unable to reach his destination.

The first practical aid in the establishment of a mission in this remote region was given in 1834, by Captain Francis Jenkins, the British Commissioner residing at Gowahati. He invited American missionaries to come and settle in Assam, offering to contribute a thousand rupees in support of the first missionary, and a thousand more for the establishment of a printing-press.

American Baptists entered this field in 1835. Messrs. Nathan Brown and O. T. Cutter, who had been four years missionaries in Burmah, set out on the waters of the Brahmaputra to find a place to commence a mission in Assam. After a voyage of four months they reached Sudiya, a town in the northeastern part of Assam, the chief village of a district of the same name, and only two hundred miles from Yunnan, a great Chinese centre of trade. In the year following (1837) they were joined by Mr. Bronson.¹ At the close of the same year they commenced public worship in the Assamee language. A cloud had for some months rested over the mission, by reason of a deplorable accident which had put an end to the life of a young missionary who was coming to their assistance. He had reached India and was ascending the Brahmaputra, in July, 1837, when a tree on the banks, loosened at the roots by the risen waters of the rainy season, fell suddenly across his boat and killed him. Thus,

1. See Appendix, 7.

while in sight of the pagan temples of Sudiya, the young and hopeful missionary, Jacob Thomas, was unexpectedly called away to Jerusalem the Golden. Too apt are we to forget the great truth whereof Milton so grandly reminds us :

* * * * " God doth not need
 Either man's work or his own gifts; his state
 Is kingly : thousands at his bidding speed,
 And post o'er land and ocean without rest;
 They also serve who only stand and wait."

In 1839 the station at Sudiya was abandoned on account of a disturbance in which several chiefs were killed, and the inhabitants were entirely dispersed. The missionaries, followed by the military and civil officers, settled at Jaipur, three days' journey south-west of Sudiya. The latter village, at that time abandoned to wild beasts, has since recovered its prosperity.

In 1840 Mr. Bronson established a mission among the Nagas, one of the hill tribes. The year following, Mr. Barker commenced the mission at Sibsagor. In 1841 Mr. Bronson removed to Nowgong, where he baptized the first Assamese. His pagan name was Nidhi-Ram. On becoming a Christian he dropped the name Ram, one of the names of the Hindu god, Rama, and substituted the name of the Cambridge deacon, Levi Farwell. He was afterwards commonly called Nidhi Levi. In 1843 was established at Nowgong an institution for orphans, which was in a few years filled with orphans from every part of Assam. This asylum continued to flourish for twelve years. A number of its inmates were converted. In 1847 a Mahometan was led to Jesus, and baptized at Gowahati with seventeen others.

The work done at the Orphans' Institution was very fruitful in later years. Mr. Whiting, the missionary at Gowahati, being compelled to return home, was very desirous that some one should take up the task he had laid down. A gracious Providence had provided for the emergency. Mr. Stoddard had baptized a native boy of twelve years, from the Orphans' Institu-

tion. He had grown up a scholar and became a government officer at Gowahati. He was earning twenty dollars a month. He voluntarily resigned his office and accepted a call to the pastoral care of the church, receiving as his salary seven dollars and fifty cents a month. "Can you hold on till some one arrives?" inquired Mr. Bronson. The reply of Kandura (his name is suggestive) was "My wish is to hold on till death."

Mr. Brown translated the New Testament into Assamese, and an edition of it was printed by Mr. Cutter. In 1851 a second and corrected edition was published. These missionaries published, in January 1846, the first number of a monthly religious and literary journal called *Orunodoi* or "Rising Day." It gained wide circulation among the natives, and is still published. It has been found to be a more efficient agency than ordinary tracts.

Mrs. Brown returned to the United States, where she arrived in February, 1846. She urged the importance of speedily reinforcing the mission, and accordingly Messrs. A. H. Danforth and Ira J. Stoddard were sent out the same year; the former to join the station at Gowahati, the latter going to Nowgong. In 1850 Mr. Barker, the founder of the mission at Sibsagor, set out for home in search of health, but died while the ship was plowing Mozambique Channel, and was buried beneath the furrows of the sea. But the space thus made in the missionary ranks was at once providentially occupied. Only a few days after the death of Mr. Barker, there was baptized Mr. Dauble, a German missionary who had been employed under the patronage of the venerable Basle Society. He lived to toil for three years with great earnestness.

About the year 1850 the prospects of the mission in Assam began to brighten. There were seen here and there signs of a refreshing from the presence of the Lord. The natives would now come twenty miles to Gowahati to obtain Christian books and tracts. At the close of the year, Messrs. Ward and Whiting entered the field. At a meeting in October, 1851, an Association

was organized and seven native assistants were set apart to its service.

Special blessing attended the labors of the teachers in the mission schools. In 1852 two of the oldest members of Mrs. Brown's school in Sibsagor were converted. Their joy was the means of awakening the four next younger. The work was marked by much secret prayer. Mrs. Brown found that when she left the school for a short season they would separate and each find some spot where she might pray alone. The next year was also signalized by conversions in this school. A few years later, ten were hopefully converted, and Mrs. Brown had the joy of knowing, before she died, that all who had been under her care in the school had become Christians. There were likewise revivals in the schools at Nowgong and Gowahati.

The climate of Assam, in spite of the rapid flow of its streams and its hilly and elevated position, has not proved friendly to the health of our missionaries. Mr. and Mrs. Cutter, Mrs. Brown, Miss Bronson and Messrs. Tolman and Scott, either suffered from sickness, were driven home, or died on the field. Mr. Brown was enabled to remain, with short vacations, for twenty years, but in 1855 he also was forced to return to America in search of health. Before he left he had repeatedly revised his Assamese New Testament, and had translated Genesis and some other portions of the Old Testament.

In the year of 1856 the Sun of Righteousness began to dawn on a race of mountaineers in Southern Assam, called the Garos. Their religion is a mixture of Shamanism and Brahminism. Some of them worship the sun and moon; others adore Shiva as the supreme god, while others offer sacrifices to a household god called Deo-Kora. It is a small dish of bell-metal with embossed figures, hung up in the houses. The Garos believe that while the family are asleep, the Deo, or figure of the Kora, goes forth in search of food and then returns to its Kora to rest. All their religious ceremonies are commenced by a sacrifice to

the sun or moon, Shiva or the Deo-Kora, consisting of a bull, goat, hog, rooster or dog. They also formerly hung up in their houses the heads or skulls of their enemies, as offerings to the Hindo goddess, Durga. Although they had promised, in a treaty with British India in 1848, to abstain from hanging up human skulls, yet a party of them, in May, 1860, descended into the plains and murdered sixteen natives. Their object, it is said, was not so much plunder as human heads to offer to Durga.

The heralds of salvation found their way among the mountains of the Garos along a very obscure and circuitous path. In 1856 a British Baptist missionary, Mr. Biron, while on a tour through Assam, stopped to preach at Gowlpara and to distribute tracts. No immediate fruit appeared, and he went his way. The tracts were torn in pieces or sold for waste paper, or swept out in the mud. There were at this time ten Garos in the Government school, and some of them had learned to read Bengali. One of them, Omed by name, had received from the British missionary a tract and a copy of the Psalms. Shortly after, he enlisted as a soldier and was sent to guard an empty mission-house, which was in course of preparation for a British officer who had lately rented it. In sweeping out the house, some torn leaves of paper had shared the fate of the dust. The guardsman, having plenty of leisure, picked up one of the leaves and began to read. He became convinced that the leaf contained very important truth, and sought among the native Christians more books. He told two other Garos about the treasures he had discovered. These also were converted. At length, in 1863, Omed and Ramkhe were baptized; they put themselves under the instruction of Kandura, and a year later both went forth as missionaries to their own people. Omed, like Kandura, had been in the employ of the Government, but he too sacrificed his income to the furtherance of the Gospel.

Three years passed before another of their tribe was baptized. Soon after, eight others followed his example; then came such a

storm of persecution as drove the little company of disciples from their native mountains to the valleys of Assam. Omed stationed himself by the side of a path along which his fellow hillmen passed to market, and built himself a hut of grass. Here he had lived for a year when he was visited by Mr. Bronson, who assisted in organizing a church of forty members. The little settlement became a place of refuge for persecuted Garos, and in no long time grew to be a village called Rajamala. Omed used every opportunity that was given him to visit his friends who still remained among the mountains. Mr. Stoddard made a tour among the Garos in 1868. He was very cordially welcomed by one of the chiefs, who erected a building in a grove as a temporary meeting-house. Here thirteen Garos confessed Christ. At another place where he preached a few days later, he baptized twenty-five more. The number of Garo converts soon increased to eighty-one. A little later in the same year, twelve more converts confessed Christ. One of them, we are told, was a woman who came eight miles, bringing a large infant on her back, and sometimes fording streams almost up to her shoulders. Mr. and Mrs. Stoddard established themselves at Gowalpara for the purpose of evangelizing these Garos. In 1869 the mission reported a hundred and forty Christians, five churches and eight native preachers. The work of grace extended on the right hand and left, while the temporal prosperity of the people kept pace with their growth in Christian faith. Thus, the wealth of one village increased four-fold during the two years wherein they had dedicated themselves, their services and their possessions to the God of gods. Schools were opened, and, out of a school of twenty-eight young men, five-and-twenty were converted and baptized. The report for the year 1873 speaks of the opening of seventy additional villages to the progress of the Gospel; and Gowahati had, it was said, begun to vie with Gowalpara as a centre of Garo disciples. At the close of 1874 the number of Garo church-members had come to be about four hundred. In

1875 an advanced station was planted at Fura, a hundred miles further among the mountains, in the heart of the Garo region, and the principal village of the tribe. At the meeting of the Garo Association in 1876 the aggregate membership reported was 488. At the second meeting of this Association, two hundred delegates were present and it was announced that the four Gospels had been translated by Mr. Keith.

At this time a tribe from Central India, the Kohls, appear on the horizon. They are natives of Chota Nagpore, an extensive plateau, an offshoot of the great Vindhyan range, and said to have been a portion of the great Dandaka forest. It is on all sides difficult of access and over two thousand feet above the level of the sea. It lies between $21^{\circ} 30'$ and $24^{\circ} 30'$ North and $81^{\circ} 30'$ and 87° East. The population is composed of over two millions of native tribes and about a million and a half of Hindus. The greater part of the country is now directly under British rule. German missionaries fixed themselves among this people in 1845. They first attracted the attention of our missionaries as laborers in the tea-gardens of Sibsagor. In 1875 some of them were baptized, and two years later they were provided with two unordained Kohl preachers. The church at Sibsagor, which numbered in 1881 one hundred and ninety-two members, is composed chiefly of Kohls who are employed in the tea gardens of the vicinity. The superintendents of these gardens pronounce Christian Kohls as the best laborers in their employ, and they are desirous of hiring more of them. They are noted for habits of neatness and sobriety. They have recently built a new chapel entirely at their own expense.¹

The Garos make up the principal membership of the church at Gowahati, of which Kandura is still the pastor. The number of members in 1881 was six hundred and fourteen.² The statistics of the Assam missions for the same year are as follows: seventeen missionaries (nine ordained and eight unordained); churches,

1. See Appendix, 8.

2. See Appendix, 9.

twenty-nine; baptized during the year, two hundred and thirty-nine; total membership 1,765.

The Rev. William Ward, D. D., of the Assam mission, was born in the State of New York, educated at Hamilton, and went out to the East in 1850. He twice visited this country in search of health. In 1872 he went forth for the last time, with renewed energies, to his field, and ardently hoped to be spared to preach Jesus for many years. But his hope was soon exchanged for the near prospect of being forever with the Lord. He died in Assam, August 1st, 1873. Among the monuments of his missionary usefulness is the mission chapel at Sibsagor. It was built in 1865, by local subscription, through the exertions of Mr. Ward. It is constructed of thick walls of masonry, and affords sitting room for several hundred people.

One discouragement, to the missionary who labors in the vicinity of the tea plantations, is the desecration of the Lord's Day. The manufacture of tea, we are told, requires Sunday work. A tea-planter¹ of much personal knowledge (apparently a Roman Catholic) makes the following confession: "It is an unfortunate fact that tea-firing must be conducted on Sunday as well as on any other day, and men of conscientious scruples concerning the strict observance of the day of rest have either to work or throw up their billets. Tea plucked on Saturday would not keep over until Monday, and must be fired on Sunday. If there were no plucking on Saturday, two days out of seven would be lost; and no industry can exist under such conditions. We were one hundred and twenty miles from Debrooghur, and saw the padre, on an average, about twice a year. Clergymen, except at stations, are few and far between in this benighted country."

The chewing of the betel-nut is carried to great excess. The hard nut files the points of the teeth down and makes them very

1. *A Tea-Planter's Life in Assam*, by Geo. M. Barker, pp. 243-244 (Calcutta and London, 1884).

short. They also chew opium. Under its influence, we are told, some men can work much better for a short time; on others the stimulating result is not noticed, but they become heavy and bereft of all powers of enjoying life. The small land-owners indulge not only in these practices, but in smoking the pipe, called hubble-bubble. Of late an additional cause of demoralization has been introduced. Formerly a great obstacle was placed in the way of obtaining a license to sell intoxicating liquors. Each populous village was allowed by the government to have only one licensed retailer of alcoholic drinks. Recently, however, the cost of a license has been greatly reduced, and liquor shops have been permitted to multiply. The tea-planters are among the first to complain of this new license, not because as a class they care for the souls of men, but for the reason that it threatens to make their business unprofitable. Near many of the large tea gardens liquor shops have been set up, so that the coolies employed in the gardens are at night tempted to drink to intoxication, and often to incapacitate themselves for to-morrow's work.

II.

The land of the Telugus has for many centuries been periodically scourged by famine. In the year 1770 one-third of the entire population of Lower Bengal perished for want of food. In the Ganjam district of Madras 11,000 perished. In 1833 a famine in the Madras collectorate, Guntoor, swept away 150,000 human beings. The famine of 1866 destroyed nearly one-half of the inhabitants of Ganjam. Orissa has been repeatedly visited with this scourge; in that of 1866 it is estimated that not less than one-fourth of the population were starved to death. But the famine which is still so fresh in our memories occurred in the years 1877-8. It visited Bombay and Mysore, but was most severely felt in the Presidency of Madras. It was caused by the failure of the periodical rains of 1875, '76 and '77. The total area affected by it in Madras was 84,700 square miles, con-

taining a population of 19,000,000. During the year 1877 the price of rice and other grain rose to four times its usual value.

In July, 1877, a meeting was held in the city of Madras, in which it was resolved to telegraph an appeal to England for private help. Large and timely contributions came in response to this call. In February, however, the government had established relief works, where all such as were able could earn their bread. Messengers were sent to all the villages to invite



Telugu Mission Chapel at Ongole.

the starving people to resort to the canals, tanks and roads where work could be found. Such as were able to travel were supplied with the means of subsistence while on their way to the places of labor. Relief camps were likewise established at many places for the multitudes of aged, sick and famishing people who were unable to do any work. In the month of September, 1877, there were a million of helpless persons supported in these relief camps. In order to feed the famishing, the Governor of Madras was authorized to commence work on the canals, tanks

and roads of the Presidency. These canals are of three kinds—for irrigation, for traffic or for both. The two on which the Telugus chiefly labored during this famine were: the South Coast canal, from Madras southwestward to Sadras, and the Buckingham canal, from Madras northeastward to the delta of the Kistna. Both of these are for navigation, and skirt the coast of the Bay of Bengal. The latter, which is about three hundred English miles long, was finished during the famine. At the season of greatest destitution, a million of men, it is estimated, were employed on these and other public works.

Children were among the greatest sufferers from this visitation. For these, “day-nurseries” were arranged. A clear idea of the way children were fed is given by the Rev. A. D. Rowe: ¹ “It was my privilege and pleasure to superintend for a while the feeding of about five hundred children, in seven different villages. The way it was done is this: In a village where there were, say sixty destitute children, we supplied daily about thirty pounds of rice and a pound of salt. The rice was boiled in two or three large earthen vessels with a good supply of water. It was then distributed among the children, who sat in a row, each behind his little earthen dish. It was plain fare, it is true, but it was a good deal better than nothing, and the children were exceedingly glad to get it. The cost of this boiled rice was two cents a day for each child. The entire cost of the government for feeding a famine pauper was probably not more than a few cents a day, and yet this famine cost the Imperial treasury nearly £10,000,000. * * * To these must be added about £800,000 in the way of private donations which were sent from England and America.”

The food supply came principally from other parts of Bengal and from Burmah. Steamers and sailing vessels for a season

1. *Every-day Life in India*, pp. 339-349; also *From Darkness to Light*, by the Rev. J. E. Clough, pp. 171-182.

brought daily to the port of Madras 3,500 tons of grain. The lines of railroad branching from the city groaned day and night under the enormous freight of grain. So engrossed were the railroads and telegraphs by this service that no passengers could be sent and no private telegrams dispatched. Yet, after all, we are told that more than two millions perished. Among these were about four hundred Telugu Christians.

This calamity, like every other adversity, had a two-fold effect. It drove some to Christ, while it hardened the hearts of others. The Brahmins and Mahometans invented falsehoods wherewith to calumniate the missionaries and their British co-laborers. Some fathers and mothers were tempted to starve their children almost to death for the purpose of appealing to the sympathies of the almoners and agents of relief. Many honest working people were driven to beggary and stealing, so that when plenty returned they had formed the habits of tramps and sneak-thieves. Their property all gone, their health broken and their situations lost, they found it difficult to resume their former occupations.

The women of Madras must have suffered exceedingly, as the following facts evince. A very large amount of jewelry and personal ornaments were offered for sale at the Presidency Mint. The value of silver ornaments that were tendered from January to October, 1876, averaged from £300 to £600 monthly, and this rose in November to over £6,000. In May, 1877, it had reached the enormous sum of £80,000.

The causes of famines have been reduced to ten—excessive rain, severe frost, drought and other meteorological reverses, insects and vermin, war, bad farming, lack of transportation, government interference with demand and supply, including a debasement of the currency, private greed, embracing speculation, “making corners,” and the misapplication of grain in distilling, and denuding hills and mountains of their growing timber. But it is a very instructive fact that science is not

seldom confounded in its attempts to foretell a famine. In 1877 Messrs. Lockyer and Hunter published¹ a very elaborate article to show that the amount of rainfall depends on the energy and activity of solar forces. As the moon governs the tides, so, according to these men of science, these forces of the sun falling at different times on different points of the aerial and aqueous envelopes of our planet, thereby produce currents of the air and of the ocean; while by acting on the various forms of water which exist in these envelopes, they are the fruitful parents of rain and clouds and mist. Nor do they stop here. They affect in a most mysterious way the electricity of the atmosphere and the magnetism of the globe itself. For many years it has been observed that spots on the sun indicate that all these phenomena ebb and flow once in eleven years.

It is very remarkable that Mr. Lockyer, by astronomical observations of the sun-spots in England, and Mr. Hunter by meteorological observations at Madras, have reached the joint conclusion that there is the least rainfall at Madras at the very time when the sun-spots indicate the least activity and energy of the solar forces. Thus the five Madras famines since 1813 have corresponded with the minimum of sun-spots. One exceptional case has occurred since the institution of rain-gauges. This took place in 1843. It was a sporadic rain-storm, coming before the regular southwest monsoon. So true it is that science is still outwitted sometimes. Our daily observers of the weather are very sagacious, but they once in a while prove false prophets. As Admiral Fitzroy says, an unforeseen downrush of air from a higher region of the atmosphere occasionally disturbs the lower currents and so disappoints the expectations of science.

The Telugus are found chiefly in the Presidency of Madras. In particular, they inhabit the eastern coast of Southern India for five hundred miles, from Pulicat, a little north of Madras, northeasterly to Chicacole. They reach Orissa on the north,

1. "Sun-spots and Famines," in *Nineteenth Century* for Nov., 1877.

occupying the northern Circars and parts of Hyderabad, Nagpur and Gonwana. The most western place at which the Telugu, or Telinga, is spoken is the small town of Murkundah, about thirty miles west of Beeder. At the south of them the Tamil is spoken. The two languages are of the Dravidian family, and are, it is conjectured, of Scythian origin. The Tamils and the Telugus are supposed to have occupied their present territory before the tribes speaking Sanskrit invaded and conquered Southern India. The Tamil tongue is richer in literature, having been cultivated as early as the ninth century; whereas there is no literature in the Telugu older than the twelfth. The latter, however, is spoken by 14,000,000 natives, while the former is spoken by only about 10,000,000. The Telugu tongue surpasses the former in euphonic sweetness. It is the



Village Costumes, Southern India.

Italian of India. The Telugus are also more inclined to emigration, and are scattered through Burmah and other parts of India. They were a warlike race, and formerly invaded the possessions of the Tamils and Canarese. They, too, were exposed to invasion. The whole face of Telugu-land is dotted with old hill forts. Every important village has its little fort, and in

most of the smaller villages round towers command the doors of all the houses. In the construction of the best residences everything was sacrificed to strength, security and defence. A considerable part of the army with which Lord Clive fought the battle of Plassy was composed of Telugus; and they carry the palm among the Sepoys of to-day for good behavior, discipline and solid steadiness. In regard of intelligence, migratory habits, secular prosperity and forgetfulness of their native land, they are, we are told, the Scotchmen of India.

The Serampore brethren were the first to give the whole of the Scriptures to the Telingas. As early as 1805 they commenced the translation of the New Testament, and in 1809 they had finished it and a part of the Old. These were printed between the years 1817 and 1821. While the Serampore version was in progress, the London Missionary Society, with characteristic lack of comity, engaged two missionaries and a pundit to make another version. In 1810 it was given out that this version had proceeded as far as the end of First Corinthians, but when it came to be printed at Serampore in 1812, it was found that the first three Gospels were the only portions that were fit to be printed. Mr. Pritchett issued a Telugu New Testament in 1819, but dying soon after, Mr. Gordon, in 1823, offered to the patronage of the Pedo-baptists of India another version, and it was agreed to receive it in place of the former; but, after the death of the latter in 1827, it was found that Mr. Pritchett's version was, after all, more correct than had been supposed, and it was again adopted as the received version. The recent renderings of the Rev. John Hay, of the Madras Auxiliary Bible Society, were not long since published to the world in consequence of the adverse criticisms of the Rev. A. V. Timpany. This society, professing to be non-sectarian, have circulated a Telugu version of the New Testament, in which baptism is translated by a native word signifying *ablution*, and "into" is rendered *near to*, while in rendering the Great Commission (Matt. 28 : 19-20), baptism (or

rather ablution), is put before discipling, so as to favor the sprinkling of unconscious or crying infants.

American Baptists were advised to enter this field by the Rev. Amos Sutton, of Orissa, of whom we give some account in our chapter on the missionary doings of the General and Free-Will Baptists. Mr. Sutton had married Mrs. Colman, the widow of the Rev. James Colman, one of our earliest missionaries to Burmah, and had come to America, partly because of the ill-health of his wife, and partly for the purpose of enlisting the Free-Will Baptists of this land in his work in India. At that time, 1835, there was only one missionary in all Telugu-land. Sickness and death had left these millions of idolaters almost without any means of obtaining the glad tidings of salvation. But at the meeting of the Triennial Convention at Richmond the same year, steps were taken to enter this field. The Rev. S. S. Day and wife, and the Rev. E. L. Abbott, along with Mr. Sutton, Dr. Malcom, and a large re-enforcement of missionaries, embarked at Boston September 22d, 1835. On their arrival in Calcutta, Mr. Abbott was induced to go further east and labor among the Karens, while Mr. and Mrs. Day settled at Visagapatam. But finding a British missionary already fixed in that city, he returned to the northeast a short distance, and established his mission at Cicacole. After making excursions into the interior, and opening schools at his station, Mr. Day went to Madras to meet Dr. Malcom, and, after consultation with him, concluded to settle in the suburbs of that city and toil still among the Telugus, who composed a sixth part of the city and the contiguous villages. The year following, he visited Bellary, a town two hundred and sixty miles from Madras, where there was a little company of Christians, composed of British soldiers who were stationed there. During his stay of two months he baptized twenty-two persons. After his return to Madras a church of sixteen members was organized in that city, and the little company at Bellary was constituted a branch of the new church. To this

church he preached in the English language, which was understood by the Eurasians, Tamils and Burmans, who formed a part of the brotherhood. But after laboring in this manner for four years he had failed to win a single Telugu to Christ.

He resolved, therefore, to remove to Nellore, a large city on the coast, a hundred and ten miles north of Madras. Here he was in the midst of millions of Telugus. A few weeks after his arrival the Rev. Stephen Van Husen and wife came to his assistance, and in September, 1841, he baptized the first Telugu convert, Obulu by name, afterwards a preacher. While on a visit to Madras in the Spring of the same year, the Bible Society of that city, an auxilliary of the British and Foreign Bible Society, adopted the resolutions of the latter, directing that all translations which might be made under its auspices shall be strictly in accordance with "the authorized English version," thus requiring the *transfer* and forbidding the *translation* of the words relating to baptism. Upon his return to Nellore, Mr. Van Husen joined him in a petition to the Missionary Board, requesting them to send out another missionary, together with a printing-press, in order that the mission might multiply copies of the New Testament faithfully translated. The Board, however, were at that time without the funds adequate to the undertaking, which they fully approved.

Three additional converts were baptized in 1843, one of them a Telugu, another a Tamil who spoke Telugu, and a third an Eurasian. In 1844 a church of eight members was constituted at Nellore. But in 1845 sickness drove Messrs. Day and Van Husen from this field. The latter reached the United States in October, and in the following December the former embarked for home. The physicians having advised Mr. Day to lose no time in setting out on his voyage, he had been unable to arrange the affairs of the mission. The church, the five schools and the property of the mission were left in charge of an Eurasian preacher, assisted by two native Christians.

These were the dark days of the mission, and demanded a faith which would not abandon the promise which winds up the



Educated High-Caste Telugus.

Great Commission. At the anniversary of the Missionary Union the question to be determined was, "Shall the Telugu mission be abandoned or shall it be reinforced?" Ten years of toil and

suffering had been bestowed on this field. Compared with the missions in Farther India, this had thus far proved very unfruitful. Happily Dr. Judson, then on a visit home, was present and gave his voice in favor of the continuance of the mission. "I would," said he, "cheerfully, at my age, cross the Bay of Bengal, and learn a new language, rather than lift up my hand for the abandonment of this work." Mr. Sutton, of Orissa, was also providentially present, and encouraged his American brethren to hope that God would yet make the "small one" grow and become "a strong nation." Dr. Day likewise pleaded for the continuance of the mission. The committee therefore left the question undecided.

Meanwhile, Mr. Day had recovered his health and the Rev. Lyman Jewett had offered his services as a coadjutor of Mr. Day, who was ready to return to his former field. The Executive Committee, in view of this changed aspect of the question, submitted it to the Board of Managers. After being fully discussed by them, they referred it to the annual meeting of the Union, which was that year (1848) held at Troy, N. Y. Retrenchment seemed to be demanded, and it was feared by some that this mission would have to be numbered among the abandoned. But a powerful report of a committee on the subject, written by the Rev. Dr. William R. Williams, helped to revive interest in the mission and to secure its continuance. In case it was abandoned by us, it was hoped that God would put into the hearts of other Christians greater faithfulness, or into their hands greater means. "And, as from the field of missions in South Africa, abandoned in earlier years by our Moravian brethren, our brethren of the English Congregationalists and Methodists and French Protestants have in later years reaped abundant harvests, so from our lack of service in this mission, if abandoned, we will hope God may yet stimulate other Christians of our own or other countries to give to the Telugus the missionary, the Bible, the Sabbath-school and the tract, till they,

too, are Christianized." It was then and there voted to instruct the committee to reinforce the mission. Accordingly Messrs. Day and Jewett sailed from Boston in October, 1848, and arrived at Nellore in April, 1849. The elegant historian of our missions, Professor Gammell, writing at this time, anticipates for this humble mission ultimate success. "Already," says he, "are its prospects brightening, by reason of the progress of education and of the light which is reflected from flourishing missions that are established by other societies among the neighboring races of India." * * * "Against the superstitions and social habits of the Telugus the missionary will continue to struggle on in the might which always attends a holy cause, and with full confidence that his efforts will at length be crowned with success by that gracious Spirit who ever watches over the progress of truth among men." "The flourishing missions among the neighboring races," mentioned by the historian, are the Tamil missions in the Carnatic, on the south, and the Orissa mission on the north.

After their arrival at Nellore the missionaries gave themselves to teaching and preaching with very commendable zeal. The mission schools were prosperous, and only eight months after his arrival Mr. Jewett ventured to preach a sermon in the Telinga tongue. The missionaries preached and distributed tracts to multitudes at heathen festivals. Two natives were converted in 1849. Inquirers and one baptism are reported for the year 1851. Clouds and darkness appear again to be gathering over Teluguland. In 1853 Mr. Day was again forced by sickness to return home.

At the annual meeting of the Union at Albany, in 1853, the old question came up for debate. "The brethren," says Dr. Smith, who was present, "seemed to have a chronic propensity to fall upon this theme. Five more years had passed away, filled with exhausting toil, and there was very little to reward the hope of the sower. It was recommended in the report of the two brethren who had visited the mission in January, that the mission should

be either reinforced or relinquished. The question was, Which? An entire evening was devoted to the discussion. 'The Lone Star Mission,' as it was denominated by one of the speakers, as being the only mission of the Union on the west side of the Bay of Bengal, again trembled in the balance. But words of courage and faith were spoken. The writer was present, and, impressed by the scenes of the evening, before retiring to rest wrote the following stanzas, on

THE LONE STAR.

"Shine on, 'Lone Star!' thy radiance bright
 Shall spread o'er all the eastern sky;
 Morn breaks apace from gloom and night:
 Shine on, and bless the pilgrim's eye.

Shine on, 'Lone Star!' I would not dim
 The light that gleams with dubious ray:
 The lonely star of Bethlehem
 Led on a bright and glorious day.

Shine on, 'Lone Star!' in grief and tears
 And sad reverses oft baptized;
 Shine on amid thy sister spheres;
 Lone stars in heaven are not despised.

Shine on, 'Lone Star!' *Who* lifts his hand
 To dash to earth so bright a gem,
 A new 'lost pleiad' from the band
 That sparkles in night's diadem?

Shine on, 'Lone Star!' the day draws near
 When none shall shine more fair than thou;
 Thou, born and nursed in doubt and fear,
 Wilt glitter on Immanuel's brow.

Shine on, 'Lone Star!' till earth, redeemed,
 In dust shall bid its idols fall;
 And thousands, where thy radiance beamed,
 Shall crown the Saviour Lord of all."

"The little poem," adds Dr. Smith,¹ "which has since been honored with the title of 'prophetic,' was read the next morning

1. Missionary Sketches, p. 198.

at the breakfast table of Judge Harris, the chairman of the meeting of the evening before, and struck chords that vibrated responsively. The conclusion had already been reached. Before the meeting broke up, the Board was directed suitably to reinforce the Telugu mission, provided that it could be done consistently with the claims of Southern Burmah.



Brahmin Temples on Prayer-Meeting Hill, Ongole.

It was on New Year's Day, 1853, that Mr. and Mrs. Jewett first visited Angula, corrupted by the English into *Ongole*. Accompanied by a native Christian, Mr. Jewett passed the day in preaching the Gospel in the streets of the city. They were assailed with hootings and stones. At the close of this day of discouragement, the three climbed stumbingly along a path of loose stones to the top of a high hill overlooking the city and its

adjacent villages. Reaching the brow just above the Hindu temples, they paused and held a little prayer-meeting; they sang a hymn, and implored the God of gods to send a missionary to that benighted town. This eminence is now known in many parts of the world as "Prayer-Meeting Hill." Whenever the missionaries go up to this spot with American visitors, they always propose a service of prayer and thanksgiving.

Mr. and Mrs. Jewett continued to toil, in the face of opposition, but not without some success. A few were converted and added to the church. In one instance a company of farmers came from a village twenty miles distant to inquire about the way of salvation. For two years Mr. and Mrs. Jewett had none but native helpers, but in 1855 the Rev. F. A. Douglass came to their assistance. Two years later the Indian mutiny, which we describe in our sketch of Havelock, spread terror throughout the Presidency of Madras. When it came, it found Mr. Douglass in the city of Madras, where he was sojourning on account of the ill-health of his family. So threatening was the aspect of affairs at Ongole, that Mr. and Mrs. Jewett retired to the city of Madras for protection.

In 1858 the mission was blessed with an awakening. It came unexpected, and was evidently sent by the God of all grace. The first fruits were two women, who applied for admission to the church. When they made their appearance one of the members of the church said: "I felt the power of the Holy Ghost coming down upon us." Another, not a Christian, said, "I trembled exceedingly." Soon afterwards six converts were baptized. The woman that "trembled exceedingly" was one of them. She now said, "My heart overflows with joy." "They will soon come in crowds," said the father of one of the candidates; and soon after he came himself. One morning at breakfast a woman in the family of Mr. Douglass began to tremble and weep profusely. "No one," said she, "knows the cause of my grief." Late at night she came to beg for prayers; but

prayer was changed to praise. There was no more sleep ; and for the next ten days she went from room to room, telling all she met of the preciousness of Christ. In a few days her joyful experience led to the awakening of others. The next year five more were converted.

There were, however, not a few who still thought this mission should be abandoned. At the annual meeting of the Union for the year 1862, in Providence, the measure was again urged. But the Corresponding Secretary persuaded the friends of missions to postpone action until they heard Mr. Jewett, who was at that time on his way home. On his arrival the Board of Managers consulted him. He still cherished sanguine expectations of success ; he would never give up the Telugu mission. "Well, Brother," said the Secretary, "if you are resolved to return, we must send somebody with you to bury you. You certainly ought to have a Christian burial in that heathen land."



Priests of the Temple of Vishnu, Prayer-Meeting Hill.

Twelve years before, Mr. and Mrs. Jewett had on "Prayer-Meeting Hill," overlooking Ongole, besought the Lord of the harvest to send a missionary to that town. On his return, Mr. Jewett was accompanied by the man he had asked for ; the Rev.

John E. Clough. As soon as Messrs. Jewett and Clough arrived, Mr. Douglass, whose health and that of his family had for some time been very imperfect, left the field and returned to America. His last work was to baptize five converts.

Mr. Clough made his first visit to Ongole in 1866. A mission-house was made ready, bought with funds furnished by a former schoolmate of Mr. Jewett, living west of the Mississippi, who has made many generous offerings to this mission. Before he could speak the language fluently, Mr. Clough wrote and circulated a tract entitled, "Where are you going?" On the first day of January, 1867, the church of Ongole was organized, consisting of eight members. Soon after, at the close of the Week of Prayer, there were some tokens of an awakening. Three days' journey west of Ongole there was a number of villages where, as the native helpers had reported, the Divine Spirit was moving upon the people. The missionaries hastened to the vicinity of these villages, and pitched their tent in a tamarind grove. The next day the natives began to appear in considerable numbers before the tent. Five days were here spent in preaching, prayer, reading the Scriptures, and meetings for inquiry. At the close of the fifth day Mr. Clough baptized twenty-eight natives. Their ages were from fifteen to seventy. They lived in villages from five-and-twenty to fifty miles from Ongole.

In 1868 Mr. and Mrs. Timpany were sent to this field. There were now ten native preachers and colporteurs. The tent of a colporteur, seen at a distance of three miles, became a sign which led a heathen man to Christ. This year three-and-twenty were baptized at Nellore, and sixty-eight at Ongole. Within this year, it was reported, the people in more than eight hundred villages, within a circle of forty miles around Ongole, had heard the Gospel, had had the Scriptures offered to them, and been entreated to repent, believe and be saved. In 1870 Mr. and Mrs. McLaurin joined the band of Telugu toilers. At the covenant meetings of the Nellore church, each member, instead of relating

the exercises of his mind, was expected to tell what he had attempted to do for the conversion of souls.

The church at Ongole was very markedly blessed in 1870. In one month 324 were baptized, and hundreds more asked for the ordinance. The whole number baptized this year in Telugu-land was 628. In 1872 Mr. Clough was compelled by ill-health to return home. During his absence, in a single year, Mr. Mc. Laurin baptized over seven hundred converts.

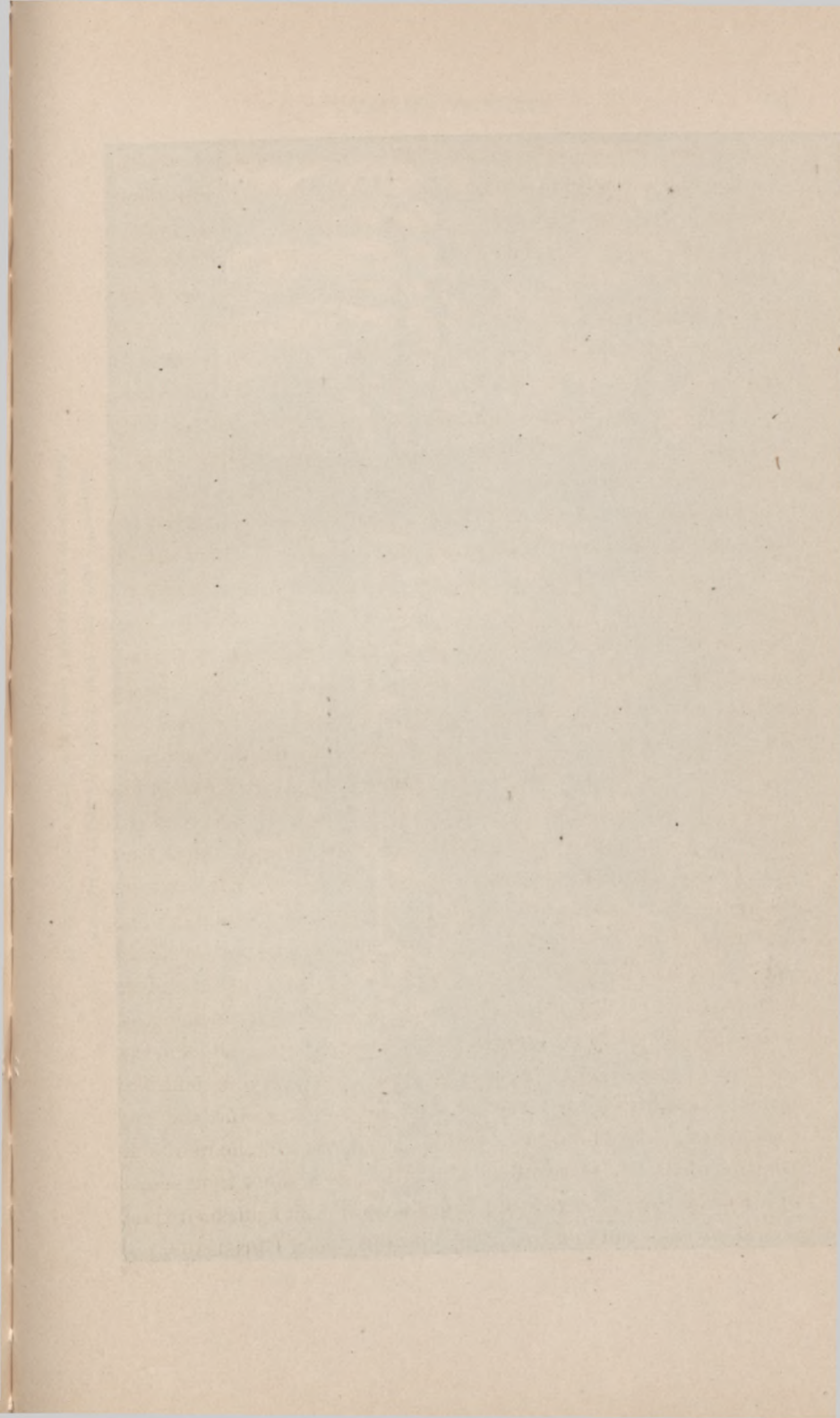
At the anniversary of the Union held at Albany in 1873, hopeful and animating words were spoken in behalf of the Telugu missions. At almost every annual meeting, for five-and-twenty years, the question had come up in some shape: "Shall the Telugu mission be abandoned, or shall it be continued?" "If so, shall it be reinforced?" These questions could be raised no longer; for it was then told them that "over the whole field the smile of Divine approbation is resting. * * * In many instances, the seed is scarcely sown when the reaper is needed to gather in the harvest; and in several cases the news comes of hundreds who have believed and are anxious to confess Christ in baptism. * * All the gateways seem to be thrown open; and the Spirit of the Lord appears to have gone before, and cast up a highway for a triumphant advance."

So urgent was the call for helpers, that the Rev. David Downie and wife were sent out to this field in 1873. In January of the next year Mr. Clough returned. About the same time the mission was reinforced by the arrival of the Rev. W. W. Campbell and wife and Miss Peabody.

In 1876 the missionaries had strong presentiments that the Lord was about to commence a great ingathering of souls. One writes: "If I am not utterly mistaken, God by his spirit is moving on the hearts of thousands and thousands of these Telugu people." In 1871 Mr. Clough baptized 656. At other stations sixty-eight more were added to the mission churches.

The years 1877-8 were signalized by a famine such as the Telugus of this generation had never known. We elsewhere give a general glance at this and other famines in this part of India. During its prevalence the usual occupations of the missionaries were suspended, and they were employed as almoners of the Government, or superintendents of the "relief works." Thus Mr. Clough organized and superintended this people in digging several miles of the Buckingham canal. Owing to the special aid he was enabled to render the inhabitants, he thought best to suspend for several months all action respecting such as professed conversion and sought baptism, and in 1878, when the door for admission was again opened, he sought help from his coadjutors in examining his candidates, lest any of them should be actuated by mercenary motives or gratitude for temporal favors.

On the 16th of June, 1878, Mr. Clough again returned to Jordan. The numbers that flocked to the waters of baptism appear almost beyond belief. From that date to September 17th, he baptized 9,147. On one occasion more than a thousand people from one of the wards (palems) of the city of Ongole, came into the grounds of the mission and gave up their idols. The converts were not the rich high-caste Hindus, but mostly of the Maduga and Mala castes, that is, weavers, cobblers, tanners, farm-laborers and such like. About two thousand were small farmers. The way for this multitude of converts had been preparing for many years. The missionaries had long been conveying Christian ideas to the people through preaching, teaching, tract distribution and colportage. Within six years unexampled activity and energy had been exerted by native preachers, so that the whole field had been saturated with the knowledge of Jesus Christ and the way of salvation. Nor should we overlook the agency of the famine in bringing about these results. Death had in a short time seized not a few of their kindred and neighbors, and had pursued them for many weeks and months. The munificence of Christian lands





BAPTISMAL SCENE AT ONGOLE, SEPT, 1883.—From a Photograph.
In this baptistery over ten thousand Telugus have been baptized.

and the unwearied kindness of missionaries and British officials had kindled gratitude in millions of hearts. Putting these things all together, we can plainly see how Providence wrought along with the Spirit in gathering in so rich and so vast a harvest.

In the year 1881 the twenty-seven churches of the Ongole district received 2,062 additions by baptism, making in all 17,554.

Especial interest was awakened in the Telugu mission in 1884 by another visit of Dr. Clough to his native land. His missionary addresses in many cities, and on various occasions, gave multitudes clear and vivid impressions of the nature and extent of the great revival in this field. Dr. Clough set out from Boston for Ongole August 23d, 1884. Another important event in the history of this mission, is the division of the Ongole field into five fields, each with its central station, missionary in charge, and churches. The figures reported for 1884 are as follows: Eighteen male and nineteen female missionaries; forty-six ordained native preachers, 128 unordained; thirty-four churches; 2,719 baptisms, and a total membership of 24,508. "What hath God wrought!" On the first of January, 1867, the church of Ongole was formed, with only eight members!

The prophetic poet, Rev. Dr. S. F. Smith, celebrates "Faith's Victory" on this field, in a poem beginning (we have not space for all its touching lines):

" Weary and wan, by furrows long
The patient ploughman trod,
Turning with endless care and pains
The sluggish, barren sod.

* * * * *

Oh, long and sad the sower's care
As seasons went and came!
Had God forgot the toiler's lot
And put his hope to shame?

* * * * *

Whence are these myriad forms that bow
Before Messiah's throne?

Whence the grand chorus that uplifts
Thy name, O Christ! alone?

Whence are the clustering crowds that seek
The same celestial goal?
And one new song holds every lip,
One pulse-beat every soul.

These are the ploughman's garnered wealth,
Born of his toil and pain;
These are the sower's faith and tears,
Transformed to golden grain.

* * * * *

Then hail, 'Lone Star!' of all the wreath
Thou art the brightest gem,
As once, o'er fair Judea's plains
The Star of Bethlehem."

The Brownson Theological Seminary at Ramapatam, of which the Rev. R. R. Williams became President in 1873, was opened in April, 1872, with eighteen students. It was endowed by Mr. Brownson of Titusville, Pa. More than two hundred young men are here studying for the Christian ministry. Quite a number of the students are married, and the wives of many attend the lectures and take notes in order to help their husbands in their future ministrations. There are forty-seven members in the senior class. The course is three years in length, and thirty-one of the senior class have been in attendance five years. This is one of the largest assemblages of theological students in the world. They are chiefly from among the multitude of recent converts in the district of Ongole. In 1881 there were about three hundred persons connected with this seminary, counting wives and children of the married students. In July a new class of forty-five entered the seminary. Evangelistic work is carried on by the students within a circuit of ten miles of the seminary.

Had we, in 1871, stood on the spot where the seminary now stands, and predicted that these buildings would there be erected, amidst fifty acres of land, by a Christian brother who by drawing

oil out of the rocks of Pennsylvania would liberally endow the school, who would not have said, "You are crazy"?

The Telugu mission of the Canadian Baptists, at Cocanada, is conducted chiefly by the Rev. John McLaurin and Rev. A. V. Timpany, both formerly connected with the Missionary Union. The city is about twenty-five miles north of the upper mouth of the river Godavery, and about midway between Mausulipatam and Vizagapatam. There are now eleven missionaries in this field, and it is beginning to share the blessing which is visiting Ongole. The mission was founded in 1873, by Mr. McLaurin. Mr. Timpany joined him in 1876. They now number more than a thousand converts.¹

Rev. Lyman Jewett, D. D., founder of the Ongole mission, was born at Waterford, Maine, March 9th, 1813. He completed his collegiate studies at Brown University and his theological course at Newton Institution. He sailed for the East in October, 1848, and reached Nellore in April, 1849. In the following December he preached in the chapel his first regular Telugu sermon. Thenceforward he preached twice every Sunday in the chapel at Nellore, making occasional excursions to the neighboring hamlets, where great crowds sometimes thronged to hear the word and to receive tracts. But while Mr. Jewett and his coadjutors were encouraged with these and other signs of success, they labored under two disadvantages. They had not a sufficient number of helpers, and they had frequent intimations from America that the continuance of their exertions among the Telugus was a question on which there was a division of opinion. The departure of Mr. Day in 1853 was another blow to the mission. Mr. Jewett was now the only male missionary in this field; and yet he was not disheartened, for he writes: "The last month has been one of constant labor in preaching the Gospel; I am constantly looking for fruit; I feel in my soul that our labors will not be in vain." Again he writes: "For the last few months I have felt more than ever not only the importance of the mission,

1. See Appendix.

but the certainty of accomplishing, in the Lord's good time, a great and glorious work for this people." In these letters he seemed to have a presentiment of the wonderful refreshing from the presence of the Lord which has since visited the land of the Telugus. The circumstances of his visit to Ongole we recount elsewhere. In March, 1861, he was compelled to return to the United States for recuperation and rest. He was enabled while here to disabuse some minds of their doubts concerning the ultimate success of his mission. He remained in this country until November, 1864, when he sailed the second time for the East, and arrived at Nellore April 22d, 1865. Three years later Mr. Timpany came to his assistance. Mr. Jewett now gave a part of his time to the translation of the Bible into the language of the natives. In 1875 he was again forced to return home in quest of health and needed repose. He has since returned to the Telugus and fixed his station in the city of Madras. Mr. Bainbridge gives us an affecting account of a meeting in a suburb, where, while Dr. Jewett was preaching within, his daughter stood at the door, watching the passing heathen crowd, to step quickly out into the street and invite to enter any who seemed to halt and doubt whether to come in or not.

The year 1884 was one much occupied with building. The Rev. Mr. Williams, of the Brownson Telugu Theological Seminary, superintended the erection of the new edifice for the institution. "We felt," says he, "that inasmuch as the Baptists of America had given largely, we wanted to build a monument of their liberality that will stand for centuries. The foundations are laid very deep; the walls are massive, and all the wood-work is of first-class Burman teak. The building is almost fire-proof, and, in its location, absolutely safe. It is built of brown stone, of the finest quality. The length of the building is a hundred and twenty feet; breadth, seventy feet. The lowest story is to be used for class-rooms and library; the whole upper story is a beautiful audience room. There is to be a fine tower, from which

•

we hope to hear the sound of a bell calling the people for miles around to hear the glad tidings of salvation. It will sound all the more sweetly to the Telugus, because it will be their own gift." Dr. Clough raised, in America, \$10,000 for additional buildings. Besides, he also raised \$10,000 for the erection of two mission houses in Madras. At Nellore was soon to be built the Bucknell Female Seminary, a school for the training of Bible women and female teachers for girls' schools. For this edifice Mr. Bucknell, of Philadelphia, gave \$3,500.

The Telugus have a church in Maulmain. According to the report of 1884, nineteen were baptized; members, forty-one.

The Rev. John E. Clough, of the Telugu mission, has been called "the Moody of Ongole." "Never,"¹ says Mr. Bainbridge, "have I met a man who in his person and work reminded me so much of Mr. D. L. Moody as Rev. J. E. Clough, the Ongole



Rev. John E. Clough.

missionary—the same build, the same impressive sincerity, the same energetic, business-like way in preaching and management. When he is talking, the natives seem spell-bound. Even in the open air, and in the outlying villages, there is none of the straggling from his congregation which I have hundreds of times witnessed elsewhere. He illustrates very largely, is very simple in what he says, and the natives see all at once that he means

1. Along the Line at the Front, pp. 215-222.

every word. I observed no tears in his eyes, but often his language was full of them; and as he would rehearse the story of the Cross or tell some pathetic incident of Christian experience, his hearers would very generally exhibit emotion." But Mr. Clough differs from Mr. Moody in many respects, notably in the fact that he is a highly educated man, whereas Mr. Moody is comparatively unlearned.

He was born July 16th, 1836, near Frewsburg, Chautauqua County, New York. While yet a child, he was taken to Iowa. Of the first years of his education we have no information. At the age of eighteen he went into the employ of the United States Government as assistant engineer in a party of surveyors in the wilderness of Minnesota. While performing this service he became well acquainted with the mysteries of the art of surveying. Upon his return to civilized society, he resolved to complete his education and become a lawyer. In pursuance of this object, in 1857 he entered Burlington Collegiate Institute, in Iowa, and in 1858 commenced the study of law. While in college, he was struck with the contrast between the character of the surveyors and that of his professors. The question arose in his mind: "Why this difference?" "These people," thought he, "pray to God and read the Bible." The Christian example of the college professors led him to the Bible, the throne of grace, and ultimately to Christ. He was baptized by the Rev. G. J. Johnson into the fellowship of the church at Burlington. In no long time after his conversion, he felt moved to preach the Gospel to the heathen. Graduating at Upper Iowa University in 1862, he was appointed a missionary to the Telugus in 1864, and arrived in India in March, 1865. He labored more than a year at Nellore. In September, 1866, he removed to Ongole, and on the first of January, 1867, organized a church there with eight members.

In 1870 Mr. Clough was compelled to seek a restoration to health by a voyage to America. But, before embarking, he sent

an account of a priest who, having heard of the new religion in his mountain home, one hundred and eighty-five miles west of Ongole, had come across the mountains and deserts, amidst perils from wild beasts, to declare his faith in Jesus, and to be baptized. When Mr. Clough left Telugu-land, his missionary brethren charged him to bring back with him, if possible, four additional laborers, and to secure fifty thousand dollars as an endowment for the Theological Seminary. Both these objects he accomplished. He returned to Ongole in January, 1874, accompanied by the Rev. W. W. Campbell and his wife.



Missionary Tent-Life.

The vast ingathering of converts throughout his district has brought upon him many and heavy cares. An American visitor found him at home, giving audience to six delegations from the native churches. He travels over the country, from village to village, during several months of each year. During this season his rule is to tent at four villages each day, preaching, hold-

ing inquiry meetings and business consultations in each. Truly has it been said, that "Jesus has given eternal life, through his ministry, to the greatest number of converts ever brought into the fold in so brief a space by the labors of one man."

When Mr. Clough went to Ongole, he was waited on by citizens of the higher castes, who promised him their patronage as a teacher of their boys. They placed sixty-two of their sons under his instruction, and furnished him all the funds he needed for his Christian school. But one day three men of low caste presented themselves as converts. Mr. Clough welcomed them. But a committee soon waited on him, threatening to withdraw all patronage if he had anything more to do with Sudras and Pariahs. After a few weeks, two more of low caste professed conversion. The crisis had come. Mr. Clough went to his study and Mrs. Clough went to her room for the purpose of laying the matter before the Lord in solitary prayer. Upon the study table were a few New Testaments. The missionary took up one of them, and it opened of its own accord to I. Corinthians, 1 : 26-29. He read the passage: "For ye see your calling brethren," etc. "Ah! yes, I see it," he said; "I have not been building on God's plan. The walls must tumble down, and I must begin anew." At the same time, his wife rose from prayer in an adjoining room, and, taking a Testament from a little pile on her stand, it likewise opened of its own accord to the self-same passage of Scripture. As soon as she had read it she rushed into the study to show it to her husband. "But did you not know that I had been reading these verses?" he inquired. Her reply was: "No, indeed!" This striking coincidence made their way plain. They were to begin to build from the foundations of society. The next morning they announced their purpose. What followed? Every scholar left the school, and the patronage of the upper classes was changed to hostility. And yet, by laboring among out-castes, they have led to Jesus more persons of high caste than they could have

expected by continuing to toil almost exclusively in the upper sections of society.¹

While Mr. Bainbridge was sojourning at Ongole, one of the native preachers presented himself at the mission house with three men as candidates for baptism. At Mr. Clough's request, he examined them for more than an hour. Many of his questions were more searching than would have been allowed in America. They were asked if they owed anybody any money; if they wanted to get anything from the missionaries; if they were determined to give as much to Christ and his cause as they had given to the Devil and his heathenism. "Who converted you," said I; "Teacher Clough or Teacher Boggs, or the native Christians who have been preaching in your village?" "Neither, oh, neither, Sir," was the reply; "God did it. His Spirit has used His truth." "Why do you want to be baptized?" "Our Lord was, and asks us to follow his example." "But you may fail, and go back to heathenism." "We cannot, if we keep trusting and praying." "But you cannot read the Bible, and preaching cannot be around you all the time." "But we have some of it in our hearts, where it won't lose." "Will you be discouraged if we do not baptize you, and do not receive you into the church now?" Two of three men said promptly, through Ezra, our interpreter: "No, not till we die;" while the third qualified a little, saying he thought a year, or two or three months longer, might discourage him about joining the church; but for life it was settled—"Christian, not heathen."

"I then turned," adds Mr. Bainbridge, "to the leaders of the Ongole church, and inquired if generally their examinations of the multitudes received had been as thorough; and, a little to my discomfiture, they replied: 'More so.' 'And were the majority of the candidates as satisfactory as their answers?' 'Yes,' they responded, 'and more so.'"

1. Bainbridge's *Around the World Tour of Missions*, pp. 334-5.

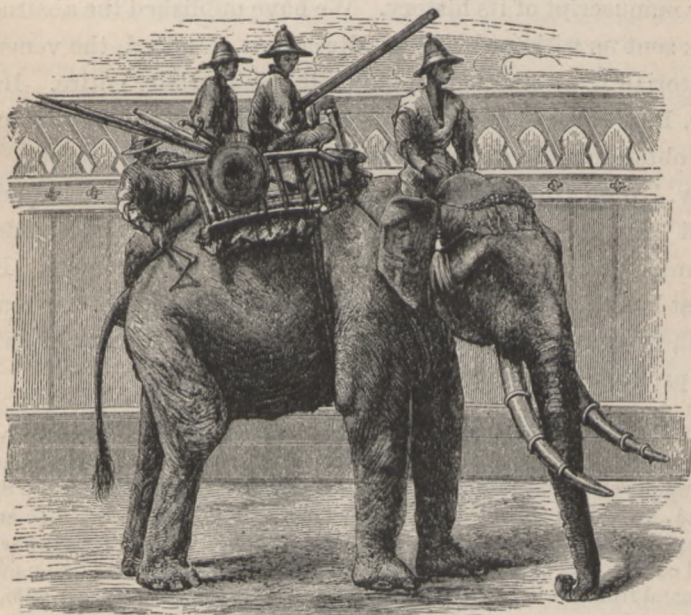
In 1881 Mr. Clough gave to the press a volume of great interest and value: "From Darkness to Light; or the Telugu Awakening." In January, February and March, 1883, he made two long tours, preaching often, and baptizing nearly one thousand. The reader who would virtually accompany Dr. Clough in some of his tours, must peruse Rev. Mr. Thomssen's articles in the "Missionary Magazine" for 1883 and 1884, entitled "Mission Travel among the Telugus." Of his second visit to the United States, in 1884, we have elsewhere made mention.



Mr. Clough's House at Ongole.

The future of the Telugus no man can foretell. But as they are a prolific, industrious and migratory race, some of them have already gone over to Burmah. It is but reasonable to expect that they will, in due time, send missionaries and colonies westward into Africa. As such movements have always been most successful as were confined to the native climate of the movers, we may hope that they will advance westward to Africa, into the region

embraced between 10° and 20° north latitude, that is to say, into Somali, Abyssinia, the northeastern Soudan, and onward through Central Soudan. Or, as appears even more promising, they will, perhaps, cross the equator, and, welcoming skies like their own, enter those African lands which lie west of Mozambique, round about Lakes Nyassa and Bangweolo, and along the upper waters of the Zambesi. Forasmuch as most of the natives of this section of the continent have not yet been brought under the sway of Islam, they are more susceptible of Gospel light than those more northern tribes that have already been taught to walk in the twilight of the Crescent.



A War Elephant.

CHAPTER L.

THE AMERICAN BAPTIST FREE MISSION SOCIETY.

Historical Sketch by Elder A. L. Post.—An Outcome of Radical Baptist Anti-Slavery sentiment.—Pledged against all connection with the Avails of Slavery.—Its Missionary Operations at Home and Abroad.—New York Central College,—Aided by Gerrit Smith and Horace Greeley. Periodicals of the Society, and their Editors.—Noted Missionaries connect themselves with the Society.—The Abolition of Slavery rendering its further existence unnecessary, the Society dissolves.—Rev. John Duer.—His Sincerity and Intense Individualism.—Serene of Countenance in the midst of Contentions.

FOR the following sketch of the Free Mission Society we are indebted to Elder Albert L. Post, of Montrose, Pa., who was for many years President of the society, and who has completed the manuscript of its history. We have published the abstract he has sent us without material alterations. Indeed, the venerable historian requested us to publish it substantially entire. Before Mr. Post came to our assistance we had met with some difficulties in obtaining all desired information about this society. The Rev. Hiram Hutchins, of Brooklyn, one of the former Presidents and long one of the managers of the society, is also entitled to thanks for his exertions in searching after historic facts. Elder Post has the courage of his convictions, and some of our readers will, we trust, have the magnanimity to read what will perhaps be profitable, though distasteful to them:

The American Baptist Free Mission Society was the outcome of the radical Baptist anti-slavery sentiment of the times. That sentiment had found development in a convention organized in New York in the Spring of A. D. 1840, conducted by a large number of the ablest men of the denomination, gathered from different Northern States. That convention had come to the third year of its existence. In compliance with an evident demand from such foreign missionaries as Jonathan Wade and wife, who could no longer accept of support which came from the avails of slavery,

APPENDIX.

1. JUDSON'S BURMAN BIBLE.

Recently the officers of the Missionary Union were desired by friends of the American Bible Society to ask of the latter contributions to aid in circulating the Scriptures in Burmah. It was thought that the managers would be happy to make grants of money for that object. The "catholicity" of Judson's Bible was demonstrated; it was shown that it was used by all Protestant missionaries in Burmah, including those of the Anglican Society for the Propagation of the Gospel. Even the Roman Catholic Bishop Bigandet, of Rangoon, asserts that Judson's Bible has become so imbedded in the hearts of the people of Burmah, that it would be useless to try to supersede it. Moreover the Government of British Burmah uses our Scriptures in the public schools and in the courts of justice. But the Committee of the Bible Society gave ear to one discordant voice. Bishop Titcomb, of Rangoon (since gone home to England), a ritualistic churchman, who, in violation of every rule of missionary comity, was addicted to proselyting our Burmese and Karen converts, declared that he was not satisfied with the Burman version, although he admitted that he used it. Whereupon the Society refused all aid to the circulation of Judson's Bible. It would seem, therefore, that in order to "catholicity," a version must not only be used by all, but acceptable to all. Should this rule be universally applied by the Bible Society, it would have to cease to circulate King James' version, and every other, whether European, African or Asiatic. "If," the Baptists now say, "no version is to be circulated that anybody criticizes, the Society's occupation is gone."

2. BURMAN MISSION.—MRS. HASWELL.

The number of Burmans reported in 1883 as baptized, was 136; membership, 1,528; churches, seventeen. In 1884 it was reported that 151 had been baptized; members, 1,292; churches, twenty. The statistics of the Karens and other tribes connected with the Burman mission, are given elsewhere.

At Zeegong a young Hollander has been converted and baptized. He is now preparing for the ministry in the Baptist College at Rangoon. Hitherto the Buddhists, the proud rulers of Burmah, have for the most part stoutly withstood the truth and grace of the Gospel. But recent reports of missionaries inform us that this opposition is giving way. They are now willing, in some instances, to seek the way of salvation from the despised Karens and Kyens.

Mrs. Jane Mason Haswell, of the Maulmain mission, died March 24, 1884, aged sixty-nine years. She was born in Cheshire, Mass., February 28, 1815. She was a sister of the Rev. Alanson P. Mason, Secretary for New England of the Home Mission Society; was converted at the age of fifteen, educated in the Academy at Palmyra, N. Y., and married to Rev. James M. Haswell, August 23, 1835. Mr. Haswell was appointed a missionary to the Taligns, or Talaings, an ancient Burman tribe living in the vicinity of Maulmain, and numbering about eighty thousand. He translated portions of the Bible, and prepared a digest of Scripture and other works in the Talign or Peguan dialect. In his later literary labors Mrs. Haswell was his amanuensis. She was happy in her work, and often said she would not change places with any one in America. Before sickness and death put an end to her exertions, she was revising the Talign dictionary and grammar published by her husband. The only missionaries who have ever become acquainted with the language of this people were Mrs. S. B. Judson, Mrs. Haswell and her husband. Dr. Haswell died September 13, 1876, after thirty-six years of active missionary service. He was required to sail for Burmah three weeks after he was selected for that field. As he was obliged at once to proceed to Boston to meet the Board of the Convention, he sent her brother Alanson to Palmyra to break the news to his affianced bride. On his arrival he said to his sister, "Can you be ready to be married and sail for Burmah in three weeks?" She hesitated for a moment, and then said, with tears gushing from her eyes, "Yes, in three days, if it is the will of God." The reader should remember that this act of devotedness occurred in 1835, when the Memoir of Mrs. A. H. Judson was a comparatively new book.

3. MISSION IN SIAM.

From 1882 to 1884 the work of missions was much hindered in Bangkok by the robbery and rioting of the "Red Letter Society," a secret organization among Chinese laborers. The Roman Catholics also were arrogant towards Protestants, and took advantage of the disturbed state of affairs to persecute and oppress. The Rev. L. A. Eaton, the new coadjutor of Dr. Dean, reached Bangkok in December, 1883, and is devoting his time to the study of the language. Dr. Dean wrote March 3d, 1884, to a friend in Boston, a letter in which he says: "I am still enabled to attend to my missionary work in my usual imperfect manner, and hope that my colleague, Mr. Eaton, will soon be able to help in the services. My grandchildren and their parents, Mr. and Mrs. Goddard, made me a visit of a month's duration. Their stay here did us much good, and they parted in good health and fair spirits for their work. The four children, from two to ten years, promise much good missionary service in their way. They preach effectually as a Christian family, in an excellent language which the heathen can understand, and which they need to learn. It is necessary to show them what results come from Christianity, as well as to explain to

them the principles which it teaches. It is vain to suppose that either can be done by a celibate ministry."

Of late this mission has not reported any baptisms. In 1883 its statistics were reported as follows: Churches, four; out-stations, six; ordained preachers, two; unordained, two; colporteur, one; members, about 500. The report of 1884, is, it is claimed, based on a revision and correction of the church records. It is as follows: Ordained native preacher, one; unordained, three; churches, five; members, 100. This decline in numbers may be partly owing to the power of the mobocracy in Bangkok.

It is a fact worthy of grateful mention that Dr. Dean, our senior missionary to the Chinese, was in 1884 permitted to see the fiftieth year since the beginning of his laborious and successful service. In November of that year he again returned to the United States.

4. KRISHNA PAL.

Most of our readers are doubtless familiar with Krishna Pal's hymn. It is the hymn beginning:

"O thou, my soul, forget no more
The Friend who all thy sorrows bore."

A writer in a Baptist missionary paper thus relates the story of its origin: Dr. Carey had spent six years of toil in India, and had seen no results from his labors. He prayed, and studied, and waited, with a heavy but not despondent heart. At length the Master granted a first token of his favor and blessing. Krishna, while engaged in his work as a carpenter, fell and broke his arm. Dr. Thomas, Carey's companion and fellow laborer, was called to set the broken limb, and, after his work as a surgeon was done, he most fervently preached the Gospel to the assembled neighbors. The unfortunate carpenter was affected even to tears, and readily accepted the invitation to call on the missionaries for further instruction. The truth took deep hold on his heart. He told the story he had heard to his wife and daughter; and they, too, were so much moved that all three offered themselves as candidates for baptism.

While the question of their reception was under discussion, on the 22d of December, 1800, Krishna and Goluk, his brother, openly renounced their caste, and sat down at a table with the missionaries to eat with them. This excited great surprise among the natives. The evening of the same day, Krishna, his wife and daughter, went before the church, told the process by which they had been led to embrace Christianity, and were received for baptism. The occasion was one of joyful interest. It was, indeed, too full of delicious excitement for Dr. Thomas to bear; for he had been laboring as a missionary during sixteen long years, and now looked upon his first convert.

When it was reported that Krishna had renounced his caste, and had become a Christian, the wildest excitement prevailed. A mob of two thousand persons gathered around his house. They dragged him and his brother before the magistrate, but could bring no definite charge against them. They were therefore released, and a native soldier placed as a guard at Krishna's house. When they saw what a wild storm their profession of Christianity had occasioned, the two women faltered, and wished to postpone their baptism. Goluk did the same; and Krishna was left to encounter the odium and withstand the storm alone. He ventured forth to be baptized in the Ganges. The Governor of India, a number of Portuguese, and great crowds of Hindoos and Mahometans, were present to witness the rite. Dr. Carey walked down into the water with his eldest son on one side of him and Krishna on the other. Amidst the profoundest silence, he explained that it was not the water of the sacred river that could wash away sin, but the blood of the atonement; and then he administered the sacred rite of baptism; thus breaking down the wall of separation between the Englishman and the Hindoo, and making them brothers in Christ Jesus. All hearts were impressed; the Governor wept; and that evening, December 28th, the Lord's Supper was celebrated in Bengalee for the first time.

Krishna was the first of a long line. When he was baptized he was about thirty-six years old; and he lived for more than twenty years a faithful and honored disciple of the Lord. He became an ardent student, and wrote and compiled tracts, which were eagerly read by his countrymen. He also wrote a number of hymns. That one of these which we often sing on communion occasions, was translated by Dr. Marshman.—*The Story of the Hymns, by H. Butterworth.* Pp. 52-54.

5. DR. JUDSON AND PAYMENT OF NATIVE PREACHERS.

Dr. Judson was justified in paying wages to his native preachers, by the Board in Boston, at a period in our missionary history when the friends of missions were comparatively few, and when, consequently, the practice of the strictest economy was demanded. After a careful examination of all the facts involved in the question, they decided that it was necessary to make a difference. The Rev. Dr. Nevius, in his recent volume, "China and the Chinese," has this weighty remark: "It is a serious error among Christians at home, though I believe a very common one, to apply rules and principles drawn from a limited experience in one missionary field to missionary operations in general." The venerable and judicious Dr. Yates, of the Shanghai mission, would concur in opinion with Dr. Carpenter; for he has lately declared that "the free use of foreign money for high pay of natives is the dry-rot of Chinese missions." Very possibly the bitter fruits of too lavish a patronage may in some fields, as never

before, have visibly grown to a deadly ripeness. But we must still make a difference. For example, the Rev. Mr. Thomssen, of the Telugu mission, says: "Our large churches are self-supporting in one sense of the word; they pay the preachers fully for the time they give them; but as these preachers spend from one-half to three-fourths of their time in preaching to the heathen, it is no more than just that they should receive clothing and part pay from mission funds." Of the Karen churches of Burmah 206 are self-supporting against 113 which are dependent on extraneous aid. "It would be manifestly unjust," says the Rev. R. M. Luther, himself formerly a missionary, "to exact from the sterile and unproductive mountain countries of Tavoy and Toungoo the same measure of self-support as is easily possible in the wealthy farming districts of Rangoon and Bassein." This question has of late years become complicated with another, arising from the self-denial to be exercised by native preachers in serving the churches for inadequate wages, while the British Government is offering them liberal salaries as teachers of the public schools. Already some of the native preachers have proved the sincerity of their piety and set a good example to others by choosing to suffer affliction with the people of God, rather than to enjoy the material comforts which attend a secular service.

6. MRS. JULIETTE PATTISON BINNEY,

Died at Rangoon, Burmah, May 18, 1884. She was born in West Haven, Vt., October 1, 1808. She was a sister of the Rev. R. E. Pattison, D.D. At the time of her first acquaintance with Mr. Binney, he was pastor of the Baptist church in West Boylston, Mass., and she was a teacher in the Charlestown Female Seminary. She was married to Mr. Binney in 1833. The career of Dr. Binney we have already traced. In all his exceedingly various occupations, as well in Asia as America, Mrs. Binney was his cheerful companion and versatile helper. By reason of ill-health she resided seven years in the United States. After the death of her husband she passed her time in completing his literary undertakings. Her biography of Dr. Binney, entitled, "Twenty-six Years in Burmah," contains incidentally the record of her own life. Her last years were spent in Rangoon. She went to her rest at the age of seventy-six, and was very active until some few weeks before her departure. She taught her Bible-class in the Sunday-school on the day before the night in which she went to her heavenly home. Mrs. Binney was, we are told, a person of strong character and eminent ability. Her various endowments, thorough training and many acquisitions of mind and heart, qualified her for the great changes and heterogeneous tasks to which she was called. Her life was devoted to the welfare of the Karens, and the property which God had placed in her hands, with the exception of proper provision for her relatives, was given to the cause of missions. Her cheerful and hopeful spirit was a source of

encouragement to Dr. Binney and his fellow laborers. She trusted that there was a particular Providence, and although it was sometimes too dark for her to trace its sceptred fingers, yet she could with confidence sing:

In each event of life, 'tis clear
Thy ruling hand must be!
Each blessing to my soul more dear,
Because conferred by thee.

7. THE REV. MILES BRONSON, D.D.

He was born at Norway, N. Y., July 20th, 1812, and died in Eaton Rapids, Mich., Dec. 9th, 1883. He studied at Hamilton, and was ordained at Whitesborough, N. Y. He was appointed a missionary April 28th, 1836, and arrived at his field of labor at Sadiya, Assam, July 17th, 1837. On reaching Sadiya, Mr. Bronson found Mr. Nathan Brown, now of Japan, and Mr. Oliver T. Cutter, a printer, who had been engaged about a year in missionary labor for the different tribes of Assam. While Mr. Brown continued his labors for the Assamese, Mr. Bronson commenced work among the Singphos, who are supposed to be the same as the Ka-Khyens, among whom our missionaries are now laboring in Upper Burmah. In 1839 Mr. Bronson established his mission at Jaipur. From this point he made occasional excursions among the Nagas, a tribe inhabiting the southern hills of Assam. In 1841, on account of the unfriendly climate, he was compelled to remove to Nowgong. His subsequent labors were chiefly bestowed upon the Assamese of the Bramaputra Valley. Mr. Bronson had the honor of acting as a pioneer in more than one field, and consequently did several first deeds. On June 13th, 1841, he baptized the first Assamese. In 1842 he opened the first mission school for the Assamese. In February, 1863, he baptized the first Garo converts, and seven months later saw the first Mikir converts brought into the Kingdom of Christ. In 1867 he organized the first Garo church.

Mr. Bronson returned to America for a short rest in 1848, and again in 1857; once more in 1868. In 1866 his Assamese-English Dictionary was put to press; in July, 1874, he removed to Gowahati to take charge of that station. He returned to the United States for the last time in 1879. He labored among three different tribes, and did much good service by his translations.

His first wife was Miss Ruth Montague Lucas, of Madison, N. Y., who shared the greater part of his missionary labors and trials. She died at Elmira, N. Y., September 30th, 1869, during their third visit to America. His second marriage was with Mrs. F. A. Danforth, widow of Rev. A. H. Danforth, also a missionary at Assam; she died at Rangoon February 3d, 1874. He afterwards married Miss Mary D. Rankin, a missionary in Gowahati. By his death she is left with three children. Dr. Bronson was